WORLD CALL

JUNE 1919 10 CENTS

Children's Day – "Ellis" Bible School
FUKUSHIMA, JAPAN

Wanted—Photographs and Facts

August WORLD CALL is to be a special Local Work Number. For it we want:

1. Photographs and descriptions of model buildings, (a) for a city church, (b) for a town church (or neighborhood city church), (c) for a rural or small town church. The best in each class will be published.

2. Photographs and stories of model church janitors, if any can be found in captivity. The best will be published.

3. Photographs and stories of Boy Scout troops. The best will be published.

4. Photographs and stories of Ladies' Aid Societies, especially those that do more than raise money. The best will be published.

5. Photographs and stories of Official Boards. The best will be published.

All these should be addressed WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana, and should reach us by June 10, earlier if possible.

To Our Subscribers

June is to be a "finish-the-job" month.

If the minister has forgotten to send his subscription to WORLD CALL, will you not remind him?

If the Sunday school superintendent has not yet seen a copy of WORLD CALL, will you not lend him yours?

If any Sunday school teacher has not yet realized that the items of interest and the thrilling stories of Christ's life in the world today would help her in her Sunday school work, will you not show her "Shelton of Batang" in the June number of WORLD CALL?

If any member of the missionary society has not yet sent in her subscription, will you not ask her to give you the $1.00 that you may send it in for her?

If the Every Member Canvass for WORLD CALL has not been made in your church, will you not write for sample copies and other supplies for making this canvass, and with the cooperation of other subscribers make this canvass in June?

Please send all subscriptions and remittances for the same to WORLD CALL, 222 Downey avenue, Indianapolis, Indiana.

Boy Scout Week, June 8 to 14, 1919

The Congress of the United States, recognizing the value of proper training of American boyhood, granted a special charter for the organization of the Boy Scouts of America. This organization now embraces 375,000 splendid American boys; but this is a very small portion of the 10,000,000 American boys between the ages of twelve and twenty-one who ought to be given the benefit of Boy Scout discipline, training and practice.

The week beginning June 8 and ending June 14 has been set apart as Boy Scout week for the purpose of enlarging and strengthening the Boy Scout organization. Associate memberships in the Boy Scout organization will be offered to the mothers and fathers of American boys and to other adult American citizens. This, if successful, will provide a supporting adult organization to the Boy Scouts of America, which will assure the enlarged usefulness and effectiveness of the Boy Scout movement. W. G. McADOO,

Chairman, Citizens' National Committee.

WORLD CALL

Continuing

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
The MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
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Children's Day and the New Era

By S. J. COREY

The New World Fellowship

THE foreign missionary message so long heralded on Children's Day has now become the message of the Peace Conference itself. On the first Sunday in June for thirty-five years our Sunday schools have proclaimed that the chief tie among the nations should be friendship in Christ. Now comes the League of Nations with its plans for peace and happiness for the races and proposes to seal this good doctrine with the bonds of a solemn agreement among the peoples of the world. A wonderful new acquaintanceship has sprung up among the races because of the war and out of this new world neighborhood come greatly increased opportunities for foreign missionary work. There has been much destruction during the last four years but some of it has been good. The world has been pushed ahead five hundred years by the demolishing of the old barriers of prejudice, alike of race, language and thought. Our whole nation now faces a world responsibility which Children's Day has formerly tried to impress upon our own Sunday schools and churches alone. Our soldier boys crossed the wide sea on an altruistic crusade for human rights and in doing this they destroyed the sea as a barrier forever. No matter how indifferent we were as a nation to the rest of the world before the war we can never again return to that indifference. In spite of various voices of protest our living and planning for the future will have to do with the ends of the earth. Formerly Children's Day has been under the necessity of setting forth arguments for foreign missions. From now on Children's Day will only have to make people think, for every one who thinks in terms of others will have an interest in foreign missions.

The New Self-Denial

For thirty-five years our children in song and recitation have lighted the fires of a new sacrificial life. The exercises have spoken of heroism in the foreign missionary enterprise. Within the last years the spirit of sacrifice has been evident on every hand. We can no longer look upon the self-forgetfulness of the foreign missionary career as peculiar to that enterprise. Young people, and their parents, to whom comes the call of distant lands in this hour, will not dare to think of the isolation of Tibet or the hardships of Africa any more, for have not these same parents willingly given their boys and their girls for the supreme sacrifice overseas that the world might be free? Who dares now raise the cry of hardship when faced with the call to the millions of India. Have not India's sons with ours gone forth on a great crusade without a thought of sacrifice? This is the greatest hour in the history of Children's Day. The sentiments we have long been creating are now created for us and all the Sunday schools need to do is to gear up their life and stewardship calls with the spirit of the hour. The ideals of Christ and the New Testament Church more easily fit into the present world situation than ever before. If a nation can give its life and its money for a distant people in a righteous cause how dare the Church hesitate one moment to give its noblest life and its most heroic stewardship to the cause for which Christ died?

The New Call for Workers

Every Sunday school should now be a recruiting station. Through the Children's Day program it should set forth urgently the new appeal to young life for missionary service. Our young men will be asking for a life calling which has in it the moral equivalent of war. What greater privilege of real conquest could be asked for than to be a pioneer for the Kingdom in China or Africa or Tibet? Foreign missions is a warfare and the spirit of this crusade ought to appeal to all boys and girls, young men and young women who live in this hour. This is a time in which the young people will have to face not only the reasons for giving themselves to missionary service but as well the reasons for not doing so. Our patriotism has been stirred by the draft principle introduced in the army. Does not the Church have the same right to draft young life for the world crusade in the interest of the Kingdom? Taking orders from military leaders has become the spirit of the hour. Dare we be less willing to take orders from Christ! The Children's Day service on the first Sunday in June should appeal in our thousands of Sunday schools for dauntless, heroic and self-forgetful service. Who can measure the responsibility which lies upon our young life today? Because of the suffering and death in Europe America will have to provide four-fifths of the new foreign missionaries for many years to come. That means that the Sunday schools of America have potentially in them now four-fifths of the missionary leadership of the world for the next generation. The students of Great Britain are largely lying in European graves today. The young life of the European countries which is available will be sadly needed in home reconstruction. The responsibility of American Christianity in connection with world evangelization is unprecedented through the ages. Nine-tenths of our possibilities for all Christian leadership are in the Sunday school membership. Children's Day must enlist thousands for service in the real League of Nations. The first Sunday in June is the time of all times to capitalize for the Kingdom the new era which the world faces.

To inform those who are interested; to interest those who ought to be informed

World Call

JUNE, 1919

222 Downey Avenue, Indianapolis, Indiana

"These Little Ones"

LOOK again at the faces on the cover. Which one would you allow to perish? Given the best of Christian faith and culture, what limit can you place on the possibilities of any one of these little ones?

But with that crying Russian babe you must see fifty million other little children of that distracted land. What infinite hunger—not merely for food, but for love—childhood's other inalienable right! All over Russia the children are still crying for the millions of fathers that were slain in the Great War and for the other millions that have been crazed by the war's revolutionary reaction. And those little ones are the only hope of Russia—the only hope of the other nations that must somehow live in the same world with Russia. Not much can be done with the ex-mujik. Somehow—cost what it may—we must bring sane teaching and sound faith, pure food and honest pleasure to the Russian child. What a heaven they will make out of their hell, if we give them the chance!

What could be more pathetic than the smile of that Chinese lad? He hasn't yet discovered his country's woe—or his own. What infinite capacity for crime or righteousness, for misery or joy, for destruction or service, lie in the hundred million sturdy Chinese children. Russia, for the moment, is inaccessible, but China is begging us to come and bring her the best we have. The elders are saying, in effect, if not in word, "Here are our children. Teach them to be like your own." If you were indifferent to the children of China, could you resist the eager faces of Japan's fifteen million little ones, knowing they are to be the leaders of the East and partners with the English-speaking children as leaders of the whole world?

Africa's fifty million children had better perish at once than grow up without Christ to a life of crime without shame, suffering without relief, death without hope. Shall we allow the smiles to fade from the faces of India's seventy-five million children as they come to manhood and womanhood? Shall the little ones of Latin America have no heritage but ignorance and revolution, superstition and despair? Shall far Tibetan and trusting Filipino look to us in vain for the light?

Just Holding the Line

The Children's League of Nations is no fanciful conception; and its promotion is the supreme business of this hour. The league that is being formed at Paris frankly depends for its permanence and effectiveness upon "the common sense of most—" and the unselfish good will of the majority in all nations. Not merely ministers and missionaries, but the foremost statesmen and generals are saying that only Christ can make permanent peace in the world.

The defeat of the Central Powers and the organization of the League of Nations makes the world fairly safe from violent destruction for a few years—until a new generation can grow up to manhood. But the training of that new generation must be in progress immediately. The situation parallels exactly the crisis in the Great War when the allies were holding the enemy at bay until the United States could come in with sufficient power to force a decision. It was not by partial effort and leisurely procedure that an American army of two million men was put into France. Now the League of Paris is holding the line until the League of Christ can come into decisive action.

Within these next twenty-five years the bills for the Great War will be paid. The part of the Disciples of Christ and the adherents of our churches will be about a billion dollars. We are thanking God that so little of the price for us had to be paid in blood. We dare not expect it to be so another time—if we allow another time to come. Then it will be not less of money, but more of life and infinitely more of the things that are dearer than life. The possibilities of this are too terrible for words.

Becoming As Little Children

There is just one alternative—that we bring the children of all nations to Christ. How splendid is our own children's enthusiastic devotion to this divine enterprise! What a sacred privilege all who are older should count it that we are permitted to share in the exercise and offerings of Children's Day. Over against our billion-dollar war bill how small looks this year's total joint budget of three millions and what a meagre item the Children's Day call for $175,000 of the amount. When we think of 250,000,000 children who yet have no chance to hear of Christ, we must give more than this.

On another page you can read how an American missionary college president in Syria has been telling the people every day that he has no more food to give them and they must prepare to die.

If the people of America fully understood that they would not permit it. But worse, infinitely worse, would it be to compel our missionaries to deny the bread of life to the children of all nations, while we worship—not God—but our own habits of comfort and selfishness. For the winning of the Great War we renounced the idolatry of covetousness. Shall we go back to our idols when a greater conflict is raging?

Children of all nations, we who are growing old and about to die, salute you! To our utmost ability you shall be allowed to live in Christ, with peace and joy!

The Children's League of Nations

WHAT better time than Children's Day to create sentiment and issue a call for a Children's League of Nations! The covenant for such a League does not need for its enforcement millions of armed men nor battleships bristling with big guns. Neither is it necessary to create human mandatories that the children of certain sections of the earth should have their inalienable rights. There is no race prejudice in the heart of a child and if the children could have their way a new era of world friendship would surely be ushered in. The Macedonian cry which comes out of the chaos and turmoil of the Christless lands is indeed the "bitter cry of the children." Without their knowledge or aid or consent they have been doomed to a hopeless existence, unless the American children and their parents hear their appeal and answer it. Hundreds of thousands of children among the Disciples of Christ are being asked by the Foreign Christian Missionary Society to adopt and sign the following:

Covenant of the Children's League of Nations

Believing that the peace, friendship and good-will of all the nations of the earth can be secured and maintained only by the practice of the Golden Rule, and the application of the gospel of Jesus Christ, and believing that these lessons can best be learned in childhood, I hereby covenant to help send the open Bible to all the children of the world. I adopt the following articles of action:

I. I will pray for the millions of little black and brown and yellow children across the seas, who have never heard the story of Jesus.

II. I will pray for the 190 missionaries of the Foreign Christian Missionary Society in Africa, China, India, Japan, Philippine Islands, and Tibet.

III. I will explain the meaning of the Children's League of Nations badge to my friends and to my companions.

IV. I will make an earnest effort to secure and save at least $1 for the Children's Day offering, June 1, and will try to get others to do the same.

V. I will urge my parents to give a liberal offering to the work of foreign missions.

VI. I will do all in my power to extend the Children's League of Nations until the children of the whole world shall have a fair chance to learn of Jesus and to follow him.

Signed.....

1. The Heavenly Father will listen to the prayers of the children. When they lift up their voices in simple and earnest faith He hears. He loves them all and the children of Christian parents should be so taught to pray that as a result of their prayers the children of the whole world will be able to gather around the knees of their common Lord. A children's league of prayer will forge the bonds of friendship for a Children's League of Nations.

II. Wrote one of the missionaries recently: "It strengthens us greatly to know that the folks at home are praying for us."

"Afar they wondered how their simple word had power,
At home the Christians, two or three, had met to pray an hour."

But would not added strength come to them to know that thousands of the children were praying for them by name? The last annual report of the Foreign Christian Missionary Society and the Year Book give the names and locations of the missionaries. The children should be taught to pray specifically and geographically for those in far fields.

III. Good, successful advertising has come to be almost a divine art. Children's Day advertises the gospel, advertises the church, advertises the success of the foreign missionary enterprise. Tens of thousands of little badges have been sent out to all the Sunday schools. They are similar to the outside cover pages of this issue of WORLD CALL. They carry the words, "I Belong to the Children's League of Nations." In the Sunday school class, in the church, on the street and in the home these badges will be worn and explained. A beautiful card is also being sent, containing this covenant on one side and on the other a picture of Harold Copping's famous picture, "The Hope of the World."

IV. What American child would be impoverished by putting one dollar in the Children's Day offering? Rather what child would not be spiritually impoverished by *failing* to make an offering? And yet, if all who attend the Children's Day services, June 1, would give a minimum offering of one dollar, the total would be $1,000,000 instead of $175,000. There's scarcely a child who has not saved and earned to buy Thrift Stamps and War Saving Stamps to help his native land defeat an armed foe. Is it too much to ask that he should do the same for the promotion of peace and good-will by the practice of the Golden Rule and the application of the gospel of Christ? The logic of prayer for the redemption of the world leads inexorably to the unselfish giving of money. Self-denial and thrift have been glorified in the last two years. To put the world's great need upon the heart of a child and fail to make it possible for him to answer it, is to sin against the child.

V. Here the child becomes a missionary in his own home, and there is no place on earth where they are more greatly needed. Many parents will forget unless their children evangelize them. The average parent does not wish to appear stingy in the eyes of his family. The adult members of the school can easily give five or ten dollars each to the Children's Day offering. And a new responsibility for their doing so is laid upon the children in the Covenant of the Children's League of Nations. "Papa, I have saved $1.10 in my Children's Day envelope to send the Bible to the little children across the ocean. Won't you and mamma save $10? Then our family would give $11.10." Could a father and mother resist such an appeal?

VI. This is a prophecy and a commitment. It *has* to come. Jesus prayed for it. He died for it. His disciples have been praying "Thy Kingdom come on earth as it is in heaven" for nearly two thousand years. The progress has been exceedingly slow. There was once a misdirected Children's Crusade to rescue Jerusalem from the hands of Mohammedanism. It failed. The Kingdom cometh not by the sword. A greater crusade is now on. It is also a Children's Crusade. But they are children who know. They know what a Chinese boy, or girl, or an African or Indian boy or girl look like; they know how they dress. They know where they live, and how poorly most of them live. They are children who sing. A singing religion is a victorious religion. And these Christian songs are being translated into every tongue. They are children who pray. If "the prayer of a righteous *man* availeth much," what shall be the influence of a host of praying *children?* They are children who give. And having given time and thought and money and prayer, inevitably some will also give themselves. And Jesus shall see of the travail of his soul and shall be satisfied.

YOUNG AMERICANS ABROAD

Oh, it's all true about the problems connected with the children of the missionaries, but the problems belong to the grown-up parents and not the children. Imagine that trio astride an Indian pony losing sleep over the difficulties in the way of their education. Or the "Twins" stopping work on their crackers to lament about the effect of the climate on their constitutions! The "Sun Bonnet Baby" isn't bothering her head a bit because social surroundings in Tibet are not conducive to child development, and the lusty baby boys on the porch of a Congo bungalow haven't a thought of African fever!

Why, they have picnics—you can see one in progress up in the big banyan tree—they play the same games in the mission compounds that they would play if they lived in the States and some new ones they learn from the neighbor children. And once in a while they are so naughty that—well, in a nutshell, the children of the missionaries are just like other children!

The Children's Day Offering and the United Budget

THREE points should be borne clearly in mind regarding the Children's Day offering and the United Budget.

First. The Children's Day offering *counts* on the United Budget. The understanding is that all church offerings, Sunday school offerings, Christian Endeavor offerings, and any other auxiliary organization offerings should be counted in making up the total budget of the church. Hence, the Foreign Christian Missionary Society in estimating its share of $508,000 of the United Budget included all offerings from the various departments of the church. The following illustration will show how the plan should work out. Suppose a church's share of the budget is $800. It secures from all other sources $700. The Children's Day offering is $125. That would be added, making a total of $825. Therefore, keep in mind that the Children's Day offering *counts* on the total budget of your church.

Second. The Children's Day offering should *not go into* the United Budget of the local church. It is given specifically for foreign missions, and should be sent direct to the Foreign Christian Missionary Society. The amount should be reported to the missionary treasurer of the church for his records, but the money should be forwarded at once for the purpose for which it was given. It is a recognized principle in philanthropic and missionary finance that money given for a special purpose should be used for that purpose only. Hence, money given for foreign missions should be used only for the work of foreign missions. Not to do so would be to break faith with the thousands of donors who for weeks in advance earn and save and give their money on Children's Day for foreign missions. This is obviously true of money given for any other purpose as well as for foreign missions. Therefore, send your Children's Day offering direct to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Third. In estimating the total budget of $508,000, which the Foreign Christian Missionary Society was allowed in the United Budget, the Society estimated that $175,000 of this sum should come from the Sunday schools. In other words, if the Society is to reach its share of $508,000, then the Sunday schools must make an offering this year on Children's Day of $175,000.

The needs of the work demand that this goal shall be reached. The missionaries' salaries had to be increased $100 per family. The high cost of passenger and freight travel has to be met; some new missionaries are being sent out; the loss of exchange will reach close to $55,000, and it is imperative that some new buildings be erected and some new fields entered. The work is growing every day. The foreign missionary program must advance or die. To stand still is to go backward. Hence, the urgent necessity of a Children's Day offering of $175,000.

The Day of Larger Things Is Here

THE Southern Baptists are undertaking to raise $2,500,000 for home and foreign missions, $1,000,000 for the work at home and $1,500,000 for the work abroad. The Baptists of the North are endeavoring to raise $6,000,000 for missions, in the present year. The Southern Methodists have undertaken to raise $35,000,000 for missions in five years. The Northern Presbyterians, through their New Era Movement, have determined to raise $40,000,000 for all purposes this year. A competent judge holds that they could raise five times forty millions with equal facility. The Northern Methodists propose to raise $80,000,000 for home and foreign missions in five years, and $25,000,000 more for reconstruction purposes. They are reproaching themselves that they did not ask for one hundred millions for missions; they know they could raise that amount as easily as the smaller amount. Their Sunday schools propose to raise $10,000,000; that is $2,000,000 a year for five years. One hundred thousand Minute Men will visit the churches and Sunday schools and Epworth Leagues, and will do for the Centenary what the Minute Men did for the Liberty Loan. The Methodists are seeking to enlist a million tithers and as many more in the Fellowship of Intercession. With this machinery in good working order the aims of the Centenary will be more than realized. One hundred years ago the Methodists of the United States gave $85.76 for missions; in their Centenary they are raising $115,000,000 for the same cause.

The war has gotten people in the way of giving on a larger scale than ever before. Churches and individuals can not go back to the low standards and paltry performances of other years.

Addition Plus Multiplication

"TWO plus two equal four." So we learned in first grade. We also learned a little later on in our school days that "the whole is equal to the sum of all of its parts." It may not be mathematically correct but it is religiously true that 8,000 churches acting unitedly, working at the same task at the same time, can accomplish infinitely more than is possible when they act separately. Thus the whole is greater than the sum of its component parts.

Last fall a campaign was made to have the churches adopt a budget for local and missionary obligations and to secure the amount needed in a simultaneous Every-Member Canvass. Then conditions made it impossible to conduct the canvass simultaneously. Many churches decided definitely to follow the Budget plan and when the time for the March Offering came, did not take the offering. Circumstances have prevented them thus far from making the canvass. The result is that though seven months of the missionary year are past many churches have neither observed the special days nor arranged by other means to meet their missionary obligations.

Children's Day for foreign missions always creates a most wholesome missionary atmosphere. The churches which have been prevented from raising their missionary offerings should take advantage of this splendid opportunity to raise their budgets. The church boards should decide upon a budget payable on or before September 30, 1919, and conduct a thorough canvass for pledges on that basis. This campaign should in no way interfere with Children's Day. Let the Children's Day arrangements go on as planned, but the atmosphere created by the Children's Day activities should be utilized;—capitalized if you please—to aid the churches, which for reasons beyond their control, have failed to make the Every-Member Canvass earlier.

June will be the last chance to catch up. July and August are not good months for campaigns. September will be too late to complete the work and send in the money. If June passes without a definite plan and an active campaign the chances are the year will pass with missionary obligations unprovided for and mission work on the field crippled.

June should be the greatest month of the year for the Foreign Christian Missionary Society. The Children's Day plans for this year are most promising.

Association for the Promotion of Christian Unity

THERE are one hundred and seventy separate denominations in the United States. One hundred and forty of these are evangelical. A little more than one-third of the people of the United States are church members; almost two-thirds are not. Dr. John R. Mott says, "An unbelieving world is the price we pay for a church divided." Dr. A. J. Brown says, "A divided church cannot evangelize the world."

The Association for the Promotion of Christian Unity is the one agency through which the Disciples of Christ are working for the unity of the church. Organic union was the original purpose of the whole Restoration movement.

The Association for the Promotion of Christian Unity was organized in 1910. It has held many conferences with Episcopalians, Presbyterians, Congregationalists, Baptists, Christians (Connection), our Primitive Brethren and others. Through its literature and through *The Christian Union Quarterly* it has sent the message of the Disciples of Christ for the union of Christians into all parts of the world, many of its articles having been translated and republished in the journals of other countries.

The needs and opportunities of the Association this year are great beyond all precedent. The Association should be in constant communication with all the ministers of all the Christian bodies in the United States. The burden of the Savior's prayer for unity must be laid, and repeatedly, on the hearts of his ministers if his people are ever to be one. This thing is fundamental. The Christian pulpit must not be allowed to lapse for a single hour from this supreme passion of Jesus. There are in this country 150,000 Protestant ministers.

Also, the Association should hold conferences every year with representatives of every Christian body in America. This matter must not be neglected. The conferences of this kind which have been held have proved to be of exceedingly great value. Indeed they have been described as "the most important work done, so far, in this country towards the ultimate reunion of Christians." The Association should be in position to invite the representatives of other bodies to meet in conference as our guests and at our expense, as others have done with our representatives. This, of course, cannot be done with the limited means now at hand. Large sums should be set aside to hold friendly conferences in the interest of reconciliation in the divided house of God.

Also, the publication and distribution of literature for the promotion of Christian unity must go on, and be undertaken on a much larger scale than has yet been possible. This is indispensable. No cause prospers without able and abundant literature. The Association has been able to do something in this direction, through tracts and books and through the publication of *The Christian Union Quarterly*, which is both an interdenominational and an international journal, going to all parts of the world, and which is regarded by many as one of the most constructive forces in Christendom for the union of Christians. Much more must be done and large sums of money should be devoted to this phase of the work every year.

There should be at least one hundred congregations giving one hundred dollars this year to this cause and at least one hundred individuals becoming Life Members of the Association by contributing one hundred dollars.

The cause that we advocate is not our own peculiar, nor the cause of any party, considered as such; it is a common cause, the cause of Christ and our brethren of all denominations.

* * * *

Dearly beloved brethren, why should *we* deem it a thing incredible that the church of Christ, in this highly favored country, should resume that original unity, peace and purity, which belongs to its constitution, and constitutes its glory? Or, is there anything that can be justly deemed necessary for this desirable purpose, but to conform to the model, and adopt the practice of the primitive church, expressly exhibited in the New Testament.

* * * *

It is, to us, a pleasing consideration that all the churches of Christ, which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness; but are also materially agreed, as to the positive ordinances of gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion, or human invention.

* * * * * *

You are all, dear brethren, equally included as the object of our love and esteem. With you all we desire to unite in the bonds of an entire Christian unity—Christ alone being the head, the center, His word the rule—an explicit belief of, and manifest conformity to it, in all things—*the terms*. More than this, you will not require of us; and less we cannot require of you; nor, indeed, can we reasonably suppose any would desire it; for what good purpose would it serve?—*Thomas Campbell.*

PENTECOST 1919

It seems more than strange that the Disciples of Christ have not taken up sooner the regular and general observance of Pentecost.

For over a hundred years all of us have emphasized the importance of the first Pentecost after the Savior's resurrection, as the birthday of the Church of Christ, the day when the Kingdom of God was set up among men. No theme has had more constant attention in our victorious evangelism.

Why did no one think of magnifying the supreme event of the first Christian Pentecost by the appropriate observance of its anniversary? Well, the same pioneers who could scarcely preach a sermon that did not begin and end with, "Now when the day of Pentecost was fully come," were very chary of observing any day but the weekly Lord's day.

But their successors in the last fifty years have been setting apart first one Lord's day and then another for some particular purpose until the calendar fairly overflows with them. Maybe it is just as well, for now we are able to consecrate it to the one especially appropriate end—the restoration of the unity that prevailed in the Church of Christ at the beginning.

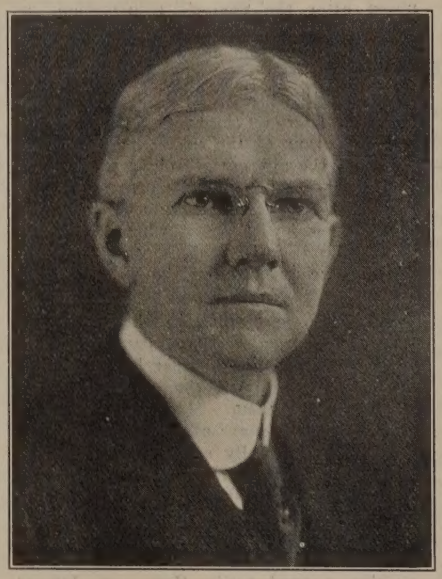
This year Pentecost falls on the 8th of June. (It is always just seven weeks after Easter.) This year also, a stronger tide is running toward unity than ever before. Great blessings will follow the day's observance with reports of the progress toward Christian union and offerings to help in the propaganda that will hasten its realization.

Logging Camps of the Pacific Northwest

Report with Recommendations by WORTH M. TIPPY, Executive Secretary
Joint Committee on War Production Communities

THE logging camps constitute a highly specialized problem. While related to more normal communities in the larger mill centers and in the growing agricultural areas which follow the cutting of the forests, the logging camps are isolated communities, consisting largely of men, hidden away in the edge of the forests, and moving forward into them at the rate of about three miles a year. Not less than twenty-five thousand and not more than forty thousand men are engaged in strictly logging operations. Associated with them are possibly as many more women and children, and men connected with the operations. The big mill centers constitute a different and distinct problem.

The camps constitute a specialized problem also in the fact that they are centers of an extremely radical social sentiment and propaganda. The loggers are almost solidly radical and overwhelmingly I. W. W. in convictions. In two camps where I was able to get definite information, fifty per cent held I. W. W. red cards in the one, and eighty per cent in the other. The men are indoctrinated with the ideas of the Revolution. They look upon the ministers as parasites. They hold that the churches are capitalistic and that there will be no Church in the Revolution. They are uncompromising in their hostility to the present ownership and operation of the lumber industry.



Worth M. Tippy

The hostility which exists between the companies and their men in the lumber industry has also created acute divisions of opinion in the communities of the area, and has brought about a situation fraught with great danger not alone to the industry but to the public safety. It could easily become violently revolutionary under conditions of unemployment, or of industrial struggle and a general strike. Under present conditions it is costly, disturbing and constantly menacing.

The Church faces therefore a rare opportunity not only for religious work, strictly so-called, but for public service to the people of an area and through them to the nation. I am convinced that if we are willing to throw ourselves between the groups, and if we can do so with courage and wisdom, we can bring to bear the spirit and point of view of Christ, and that we can profoundly influence present and future conditions.

For the Church to attack this problem with its familiar methods, and to attempt to set up its standardized organization, would be the height of unwisdom. It is one of those specialized problems, of which America has many, which demands of the Church capacity for elastic adjustment and powerful united action, suited to the conditions involved.

The recommendations which follow are based upon these convictions. They were worked out on the field with representatives of the churches, and after conferences with managers and loggers, and represent in principle, although not in details, a common point of view.

The plan of the logging evangelist is ineffective and should be abandoned and in its place should be substituted one man to a logging operation. The logging evangelist never had a chance to do good work because of his infrequent visits. What is needed is intensive work in each logging operation. The organization of the industry by these separate logging operations is favorable to such assignments.

Instead of logging pastors, we should send in ministers who should be designated as Industrial Chaplains, with a status in the industry very much like that of a chaplain in the army, which should include recognition of his rights and duties by the company and likewise by the men. This will need to be negotiated separately with each company and with the men of each operation.

It is all but universally recognized that the chaplain or minister should not be an employe of the company, and that he should not be officially related to the Loyal Legion of Loggers and Lumbermen. It is better that he should represent strictly the boards of home missions. They should finance his operations for at least the first year, and monies contributed either by the companies or by the men should go to the supporting boards. These restrictions will tend to give him an impartial and independent position which in the present controversial state of industry is highly important.

It will be necessary to secure a special body of men for this service. In addition to their other qualifications they should know social questions, both by study and experience, and they should be men of rare poise and capacity. They should have that human love and sympathy which will make them real pastors of these turbulent personalities. It is better to send in chaplains only as fast as such men can be discovered.

If a chaplain does not succeed in a given operation, he should be removed as quickly as possible, either by transfer to another operation, or entirely out of the woods to some other field of service. He will have to be placed on a basis of efficiency with the other men in the industry. For him to remain when he cannot succeed, would be demoralizing.

The Industrial Chaplain should reside at the center of the industry, where a cottage should be provided for him. This will necessarily be on company land, and might be provided by the companies without serious disadvantage.

The chaplain should visit each camp two or three times a week, the oftener the better. His work will be mainly of evenings.

He should give the men in the bunk houses one evening of moving pictures, followed by a class in English and Americanization or some other useful service. This will relieve the loneliness of the forests and the long evenings. It can be made highly educational as well as entertaining and can enter

into any fields which the chaplain and the men desire. There can also be singing, prayer, or anything else which seems opportune.

Another evening should be given to a discussion of religious and social questions. There should be entire freedom, and the minister himself should direct the discussion by the socratic method.

The present suppression of free discussion in the camps is ineffective. At the same time it is forcing a one sided and fanatical social propaganda. The lid should be lifted and light thrown in. The men should be brought to see that there are various methods of social reconstruction, and every solution proposed should go through the fire of criticism.

The men should also discuss the problems of religion under the guidance of the chaplain; also ethical problems, like sabotage, efficient work, the length of the working day; also national and world problems, such as the control of venereal infections and the League of Nations. Capable speakers should be sent to the camps to talk to the men, and the men should have entire freedom of questions and discussions.

It may be possible after a while to have more formal religious services on Sunday, in the dining rooms or recreation rooms of the outlying camps, especially if it is possible to employ singing and instruments. If the men come to trust the chaplain he can do finally almost anything he thinks advisable. At any rate he can put these religious features into his picture nights and discussion groups, if he acts with due respect to the desires of the men.

In the community which constitutes the center of the logging operation, the chaplain will have families, with women and children, under his care. In this center, after he has established himself, he can introduce regular worship, Sunday school, clubs for boys and girls and social life for the young people. If these can be made attractive, they will draw men from the outlying camps on Sundays. He will also have specialized problems, like the Japanese quarter at Snoqualmie Falls, and the nearby ranchers at Concrete.

The status of the chaplain should also make it possible for him to go about the camps looking after the welfare of the men, with authority to report and secure minor changes. If, as at the Saginaw Timber Company's operation, he can be allowed to bring representatives of the men and the company into stated monthly conferences, he will have large power for good. The harder he works and the more practical what he does, so as to prove that he is not a parasite, the better.

The chaplain will need money for equipment. In most camps he should have an inexpensive automobile, moving picture machine and money for books, periodicals, magazines and games. Much of the cost of this equipment will come back from the men and the company but it will need to be provided for in the first instance.

As a rule, there is no need of investing money in buildings. Bunk houses, dining rooms and recreation rooms are available in the camps. In the center of the operation, especially where there is a big mill as at Snoqualmie Falls, it is much better to use the community buildings or club buildings. This makes the church a real part of the community and not something on the side, and it releases money for personnel, which is the main issue.

The number of chaplains required to provide for the logging industry in Oregon, Washington, Idaho and Western Montana, which constitutes an industrial unity, cannot be far short of one hundred, but this can only be determined by survey. This survey should be made as fast as the field can be occupied, and not at the present time and all at once. It should be made by the men engaged in the work, and not by separate surveyors. Its main problem will be to lay out definite operations or parishes for the industrial chaplains.

The Board of Home Missions of the Presbyterian Church in the United States of America has had responsibility for a number of years for this area and it has not been able to develop the field. The consensus of opinion on the coast, including that of the representatives of the Presbyterian Church, is that it is impossible for one denomination to meet so large a problem and that the area should be reassigned. I think that this should be done on the field, and not in New York, in a conference of several days duration, in which the whole problem of the camps and the methods to be pursued are worked out. The Presbyterian Church, because of its prior assignment, should be given such territory as it can develop intensively; and the section assigned to any one board, should be subject to revision according to the later proved ability of the board to successfully develop the work which it has undertaken.

It is of primary importance that the boards should work unitedly in the logging camps. If they work independently, they are almost sure to lose their opportunity. They will not be able to exert a commanding influence upon the industry because they will be divided and the work will lack uniformity.

When introducing the author of the above report to the Federal Council of Churches at Cleveland, Dr. Frank Mason North, President of the Council, said:

"These social dreamers who have ability to do things are a new breed. One of the best specimens is Dr. Tippy."

Club, Theater and Store in a Lumber Camp of the Better Sort

Typical Lumber Camp of the Northwest

Shelton of Batang

By BERT WILSON

HE grew up on the broad, expansive plains of the Republic of Kansas. He is a veteran of the Spanish-American War. He worked his way through a medical college in Louisville. He married a Kansas school teacher. He was appointed to go to China; but one day he sat in an audience of nearly ten thousand people in the great coliseum at Omaha. The speaker was a woman. She had just returned from one of the strangest and most dangerous journeys in all the annals of ancient or modern missions. She described it as a land "high and lifted up." A country not only without a flag, without railroads, street cars, telephones, automobiles, or electricity, but also without a church, a Sunday school or a hospital. She had buried her baby upon a mountainside in that far-off, lonely land. Her husband had been foully murdered by the unfriendly people. But she was going back; she *had* to go back, to bring the message of life to that last closed land of the world.

Dr. Shelton as He Travels in Tibet

The challenge and call struck fire in the pioneer spirit of the plain, honest Kansas doctor. From that hour he knew that he would ultimately go to Tibet. They stopped in Nanking, China, for a month, to make their final preparations. The Kansas school teacher said:

"I'm afraid to go to Tibet, but I'm going."

They made the trip from Nanking in two laps. The first lap took them as far as Tachienlu, a Chinese-Tibetan city, which at that time—1904—was on the border line between China and Tibet. Here they lived for four years, learning both the Chinese and Tibetan languages, for their work, of necessity, was to be with both peoples.

A little later, the border line, like the "tide of empire," wended its weary way 500 miles westward. Shelton was not to be outdone by the border line nor the "tide of empire." It took him and an evangelistic family eighteen days, traveling a la Tibetan, to cover this last lap of the journey to Batang. Batang is almost entirely Tibetan, with a population of from 5,000 to 7,000. It is nearly two miles high, twice as high as the city of Denver. Here they established their homes and began their work.

Being a doctor he of course had to have a hospital. And being an American the thing had to be done in a hurry. So he hustled up the indolent, lazy East. At the end of three years he had secured the deed for the land upon which the hospital was to be erected. He was consoled by the fact that this was record time for such an important real estate transfer to a foreigner.

The doctor, naturally of a neighborly disposition, found it very unpleasant to be socially ostracized by the whole community. Since the Tibetans for past generations had not associated with foreigners, why should they do so now? They had told all foreigners to keep out. These newcomers had come on their own responsibility, now let them get along the best they could. He set up a dispensary, but at first no one would come to take his medicines. If he was about to meet the fat lamas on the street, they crossed over to the other side. If the leading people of the city had a feast, the doctor was not invited. Everything and everybody went along as if he were not there. Batang did not oppose him; it studiously and deliberately ignored him.

THEN one day opportunity knocked at his door. It found him in, his surgical instruments sterilized, ready for business. He stretched a big, raw-boned Tibetan with a crushed skull on an operating table made out of an old barn door. He "put him to sleep" and removed from the man's head twelve pieces of bone, one for each of the twelve apostles. This was his first view of the inner workings of the Tibetan mind. The natives said:

"The foreigner killed him, then he fixed up his head, and brought him back to life again."

But the doctor said: "By all the rules of medicine which I know the man should have died. The Lord has healed him." The next day Batang opened its doors to the doctor; they have been open ever since.

But it took a different process to get acquainted with the score of villages in the regions round about. One day the doctor took his gun, saddled up his amiable mule (more about the gun and the mule later), took his tent, supply of medicines, some gospel tracts, his Tibetan teacher and helpers, and started off on a week's circuit. When he rode through the main street of the first town not a man, woman or child could anywhere be seen. He pitched his tent on the far side of town and his helpers prepared the evening meal. But before a half hour had passed the doctor had a curious crowd around him, explaining to them why a cootie has a gray stripe down the middle of his back. He borrowed a fine specimen of the original stock of the cootie tribe, and put him under his powerful magnifying glass. They gazed down—in turn—upon an animal that looked as big as a turtle.

"Yes," continued the doctor, "that's a very strange story." They heard it to the end. Then he skillfully shifted to an-

other subject. That night, on that high tableland of the world the people for the first time listened to the wonderful story of the Great Physician. They listened because they believed that a foreigner could tell the truth. In more than one village on that tour he used the same "accommodated" text, told the same story, and always with the same result. It took no daily paper or wireless message to quickly spread his fame among scores of villages in Eastern Tibet.

THE doctor has a wizard's instinct for finding the point of contact. He is a plain, practical man of the common people. He understands human nature, and knows how to deal with its variations. He knows that seeing is believing and he has more than once had to demonstrate a matter to the Tibetans, which he could not have explained in years; at least not to their satisfaction.

Take the Tibetan charm box, for instance. It contains a small god, some lamas' teeth, a "hank of hair," some grain, trinkets, etc. A big fellow had insisted that anybody or anything that wore a charm box was bullet-proof. The doctor couldn't talk this idea out of his head, so he had to shoot it out. This is the way he did it. He bought a goat—they are cheap in Tibet—and hung the charm box upon its neck. The man who rarely missed a Kansas jack-rabbit "got the Tibetan's goat" the first shot. Then he set up the charm box at a hundred paces and with one bullet scattered lamas' teeth in every direction. Exit the charm box and its evil influence among hundreds of Tibetans. You see, two bullets did the work of a dozen lectures. Would you call that applied theology or philosophy, or just plain common sense? Whatever it is, the doctor has a lot of it.

He lives and travels among a people of wild, strong feelings and of iron restraint. They are a strong, sturdy race, with features like those of the American Indian, a race with strong loves and intense hatreds; a people very religious. They pray by word of mouth, by a prayer-wheel whirled in the hand, and by great skin cylinder prayer-wheels turned by water power. Miles of prayers are carved on stones by the wayside, hung on flags and strung from tree to tree. Polyandry is practiced to a considerable degree; that is, one woman having several husbands. One Tibetan woman bought another's husband for five rupees on the installment plan. She still owed one and a half rupees at the end of two years.

And yet among this people the light is beginning to dawn. The doctor's fellow missionary baptized the first Tibetan convert. They have a little Tibetan Sunday school, the first and only one in all that land. They organized the first Tibetan church. It numbers scarcely a dozen members. They spread the first communion table and every Sunday they gather around the table in memory of Him who is responsible for the doctor's presence in Tibet. * * * *

Four years at Tachlienlu; three years at Batang. In order to save time, we'll bring him home on furlough to get a much needed rest; to speak among the churches, telling in straightforward and simple fashion about his work; to have him buy the necessary materials for the erection of the hospital upon his return; and now we'll land him back in Shanghai at the mouth of the Yangtse Kiang, ready for that second long journey to the "roof of the world."

IT will be necessary for the reader to use his imagination here to get the full significance of this second journey. Follow him during this trip of nearly three thousand miles, stage by stage.

First stage—Shanghai to Ichang. The goods are loaded in a Chinese steamer and carried up the Yangtse river to Ichang, a distance of about one thousand miles.

Second stage—Ichang to Kiating. Here the goods and passengers are transferred to Chinese houseboats and they slowly make their way up the Yangtse to Chung-king, a distance of about four hundred and fifty miles, and then push on two hundred miles further to Kiating, which is located on the Min-Ho, a small branch of the Yangtse.

Batang, West China, on the Tibetan Border

Third stage—Kiating to Yachau. The goods are again transferred, this time to rafts. In this mountain stream there are rapids nearly every mile of the fifty. These rafts are pulled by coolies, hitched to long bamboo ropes. They pull like animals as they slowly make their way along the stony towpaths, battling against the rapids of the turbulent stream. Many a coolie falls by the wayside in that man-consuming task. The passengers go overland, the ladies in sedan chairs, the men on horseback and the doctor on muleback.

Fourth stage—Yachau to Tachienlu. At Yachau the river journey is ended. All their household goods, their food, and that entire hospital outfit must be carried that next stage on men's backs.

Take a good look now at the hospital outfit before it starts on that trip. There are kegs of nails, corrugated iron or tin shingles for the roof, hardware, glass, paints, screen wire, pipes for the plumbing, operating tables, surgical instruments, boxes of medicines, twenty-five hospital beds, four bathtubs, a

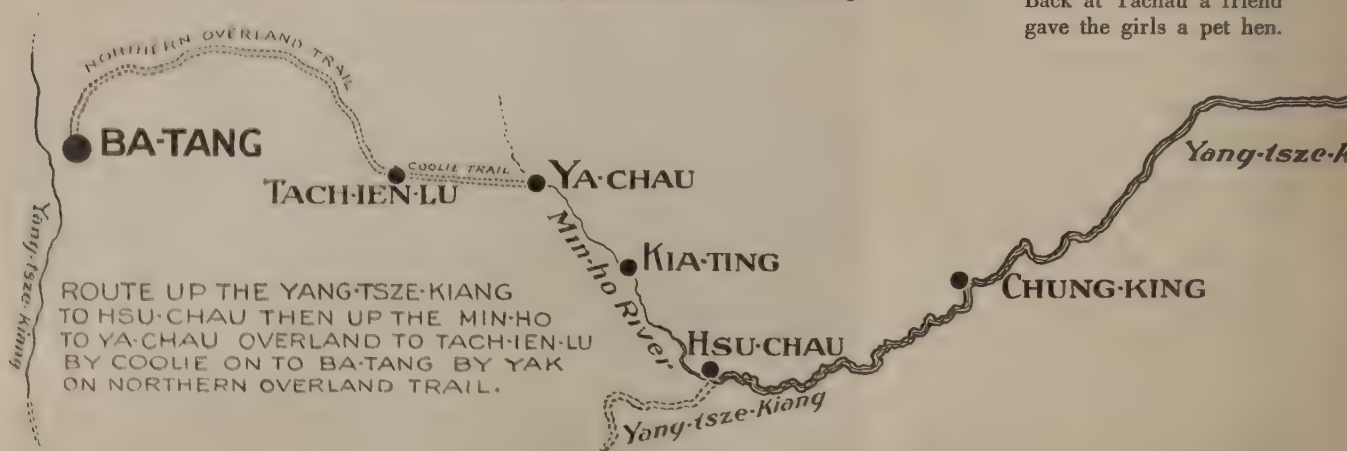
windmill; and then the household goods for two families, heating stoves, cook stoves, an organ, material for residences, 1,000 pounds of sugar, and scores of boxes of canned goods. (They say you could have tracked them clear to Batang by the empty tin cans by the wayside.) The whole outfit totalled nearly thirty tons.

Away back in Chicago the long-headed doctor had anticipated this day.

Coolies Carrying Goods Over the Trail to Batang

tubs, not exactly the right size to turn over the backs of yaks, so they have fastened long poles along the sides and carry them as if they were sedan chairs. No bathtubs in history ever took such a journey as that. Next is the windmill. How it got to Batang is a story in itself.

And here's a sedan chair with the doctor's two daughters, Doris and Dorothy. And do you hear that "cluck, cluck"? Back at Yachau a friend gave the girls a pet hen.



And he had ordered Montgomery, Ward and Company's foreign shipping department to pack the goods in boxes just the regulation size and weight for these carriers. Dr. Hardy, his fellow-missionary, at this end of the line helped to hire men, organize and load them, while Shelton went before with the first group and formed the "receiving line" at the other end. The caravan of nearly 300 coolies—the "overland express"—winds its way up and down those high mountain trails and after twelve days they lay down the hospital, and the other "impedimenta" at Tachienlu. There is no doubt but that some of them needed the hospital then and there.

Fifth stage—Tachienlu to Batang. And now we come to the last stage—the "home stretch." The freight train for this last lap is a caravan of yaks. The yak is the pack animal of Tibet. Each yak carries two boxes, one on either side. When a river is to be crossed they are unloaded and the goods sent over on rafts. The yaks swim the river, are reloaded and the journey proceeds. The doctor hired 169 of these long-haired animals and when they were loaded, they started in "single file" across a strip of mountainous country, perhaps no more picturesque and fascinating to be found anywhere in the world. Here the mighty mountains hold their majestic and hoary heads forever among the clouds. From Tachienlu to Batang there are fifteen passes, none lower than 13,000 feet. The highest over which they travel is the famous Dasa Pass, 17,000 feet, 3,000 feet higher than Pike's Peak.

Visualize that scene if you can. Here comes the organ. Four men have carried it all the way from Yachau. It is the only large organ in Batang and possibly the only one in Tibet. Was ever an organ up so high before? Next come the bath-

The first day out she wanted to sit. The practical doctor bought some eggs and made her nest in the sedan chair under one of the seats. The girls named her Annie. At the end of three weeks she had a fine brood of chickens and she is clucking in a motherly fashion as they cross the Dasa Pass. Old Annie is still living and "across" these years she has been helping to keep down the high cost of living in that high land.

And now the doctor himself has reached the crest of Dasa. Seated upon his mule, his eye scans the landscape for a hundred miles. Within the range of his vision are more than a hundred snow-capped peaks, some reaching above 20,000 feet. And then he gazes westward where lies Batang—his home. Then his thoughts travel beyond Batang into the great unknown interior of Tibet—even unto Lhassa, that mysterious and forbidden city which has never yet seen the face of a Christian missionary. Far to the southwest rises the mighty axial range of the Himalayas, and beyond—Mt. Everest, monarch of the ranges, poised high in the heavens as the spotless pinnacle of the world. There, that day, a great resolution is formed in the soul of Shelton of Batang. Then the caravan passes down the mountainside and in a few more days they are given a royal welcome by a great host of their friends.

This last stage took twenty-nine days, using the Northern trail. Never did missionary, prophet, adventurer, or pioneer make such a marvelous journey, with so much freight and baggage, under such seemingly insurmountable difficulties. But there is something in the courageous and adventurous human spirit that is greater than iron, or steel, or poison gas, or impassable rivers, or stupendous granite mountain peaks. Moved and driven by the inexorable power of a great ideal.

man can do the impossible every day in the year. It was the power of heart and faith and spirit which lifted that hospital outfit across 14,000 miles of space from Chicago to Batang.

The next important move was the building of the hospital. Did he call up the lumber yard and have the lumber delivered the next morning? He did not. There was no telephone, and there was no lumber yard. So the doctor saddled his mule, hired a bunch of woodcutters, packed up his Montgomery, Ward saws, and "took to the woods." Yes, he knew while in America that those saws were necessary.

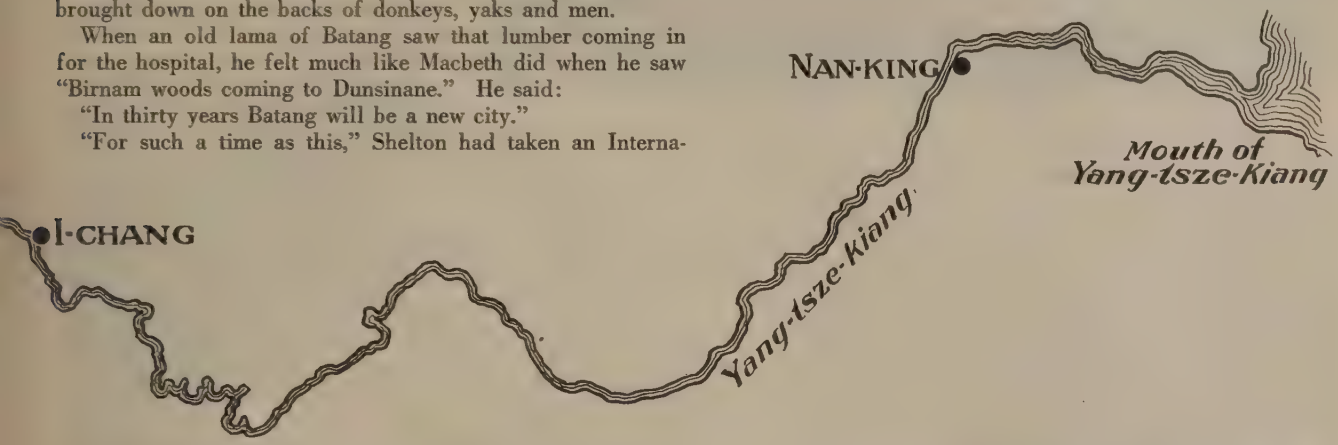
About ten miles above Batang the poles and lumber for the hospital were cut. The poles were shot down the mountain-side into the river, floated down-stream and landed within a quarter of a mile of the hospital site. The sawed lumber was brought down on the backs of donkeys, yaks and men.

When an old lama of Batang saw that lumber coming in for the hospital, he felt much like Macbeth did when he saw "Birnam woods coming to Dunsinane." He said:

"In thirty years Batang will be a new city."

"For such a time as this," Shelton had taken an International Correspondence course in building. And under his supervision and constant instruction a hospital slowly grew to completion where none had ever grown before in the history of the race.

It was dedicated in August, 1917. That week a thousand people came to inspect the building and to offer their congratulations. During these days the American flag, the Chinese flag, and the Red Cross flag floated from the top of the building. Since then, at certain hours each day the Red Cross flag is hung out to inform the poor and needy people that the hospital and staff are ready to minister to their necessities. And how greatly it was needed! Traveling east the next nearest hospital is twenty-six days; traveling south the next hospital is forty-three days. Going north none is to be found before



Caravan of Yaks Ready for Their Loads

Diltz Memorial Hospital, Batang, Decorated for Opening

reaching Siberia; and going west you reach the countries beyond Tibet before there is another. One man came eighteen days to Batang for an operation; another twenty-five days. An old man and his wife came one hundred miles on foot to thank the doctor for healing their son.

SINCE the rains were irregular, another problem was that of securing a constant water supply for their gardens. The doctor and his associates hired about fifty men and dug an irrigation ditch about a mile and a third long. They tapped the little Batang river, the small mountain stream that flows near Batang. Now the four families have nearly ten acres under irrigation and raise forty different kinds of vegetables. They cut their alfalfa once a month. Each family raises about a ton of potatoes annually.

When Mr. Ogden returned from furlough, accompanied by Mr. Baker, they brought twelve strawberry plants from Dr. Macklin's garden in Nanking. The sturdy plants thrived and rapidly multiplied in the Tibetan irrigated soil, and now the mission is well supplied. The doctor has an acre of these strawberries in his own garden. He has a fine large patch of cantaloupes each year. Doris and Dorothy have gardens of their own and they are well kept.

Shelton is also interested in Belgian hares. He bought a pair from a French priest. They exemplified the Roosevelt theory of big families, and now all of the doctor's Tibetan neighbors are supplied with Belgian hares.

As has been intimated, he knows how to use a gun. Men not armed lose caste in Tibet. He has an ordinary .22 rifle, two automatic colt revolvers, a 30x30 high-power rifle, a Winchester pump gun, two double-barrel shotguns, a .22 high-power rifle, also an army rifle. All of these he uses to the glory of God.

He has several kodaks and cameras. Many of the finest photos coming from Tibet are the product of his hand. He has a good croquet ground in his yard; also a tennis court.

For indoor recreation he plays the mouth organ and the violin. Being left-handed, he had his violin strung backwards so he could the more easily play it. Who ever heard before of a left-handed fiddle? He leads the music in the Sunday school in English, Chinese or Tibetan, as circumstances may demand.

His trips among the villages have now become great events for the people. Many of the people they visit live in black yak hair tents while they tend their cattle (yaks), sheep and goats. In some of these colonies everyone—even the babies—are clad in sheepskin with the wool turned in. They eat butter, cheese, sour milk and raw meat. They are as hardy and wild as their own yaks and native land.

IN 1917 he made a long trip among the famous robber bands in the Bad Lands of Eastern Tibet. He visited fifty towns and villages never before visited by an American or European. He made friends with them, preached to them, and healed their sick. A head man of one village gave him the skin of a para, said to be the only true wild dog known. The para is the size of a coyote and of a reddish color.

And on those numerous long journeys he rides a six-cylinder Tibetan mule. He has tried their horses, but they can not stand the pace. He has lived in Tibet now about twelve years and he has averaged around 2,000 miles a year in travel; and practically every trip has been made on a mule. There is a mutual understanding always between him and his mule. He knows mule psychology. How could it be otherwise, since he has ridden a mule nearly 25,000 miles—the distance around the globe. I suppose no other living man has ridden so far on the back of a mule. I once got a letter from him in which he said:

"I am starting off by muleback for a series of missionary rallies, covering about 1,500 miles. Come, go along. I'll give you first place on the program. I'll put up the maps and take them down in time to catch the mule for the next stop. You can speak from the rear platform to woolly-headed crowds. My schedule is *almost* as slow as the Missouri Pacific time table in southern Kansas."

Shelton is inherently a pioneer, a daring, venturesome, rugged spirit. He was born with a holy restlessness in his soul. He is a strong, rugged man, a big diamond in the rough; as Car-

Men's Ward, Diltz Memorial Hospital, Batang

lyle said of Mohamet, "No dilettantism in this man" Shelton. Yet he is genuinely sincere, amiable, cordial and companionable; he is essentially religious; a man of prayer and of great faith in the power of prayer. He belongs to a kingdom without frontiers. His face and his heart are ever turned toward the interior, that unexplored and hitherto unfriendly section of Tibet. To him the "regions beyond" mean Derge, Chambdo, Leh, Gartok, Tankar, Shigates and even Lhassa. Lhassa is as much a passion to him as was the heart of Africa to David Livingstone.

Lhassa has been the forbidden city, barred by every obstacle which man and nature could raise. It is the "land of gods." Here is the famous Potala—the palace of the Dalai Lama. It is 1,400 feet long and 70 feet high in front. It contains the most precious treasures of Tibet, including a golden sepulchre of the fifth Dalai Lama, twenty-eight feet high. The Potala houses five hundred monks who pray for the Dalai Lama.

Early in 1918 Shelton answered a hurry-up call to visit Chambdo, seventeen days west of Batang, to give medical aid to the Chinese and Tibetan troops wounded in battle. He worked four days and nights, operating, dressing wounds and ministering to the men who had had no care for weeks. The Galon-Lama showed him every courtesy, giving him presents for his men and inviting him to dinner nearly every day. He is a man of great power, only the two kings of Tibet and the Dalai Lama having authority over him. Before leaving, he gave the doctor an urgent invitation to come to Chambdo and establish a hospital. Then Shelton made a master stroke. He said to the General: "Do you suppose that the Dalai Lama would permit me to go to Lhassa and do medical work there?" The reply was equally frank: "I do not know, but if you will write a letter to him I will have it sent with my endorsement." And the letter was sent. The Dalai Lama answered it. He said that if there was nothing in existing treaties to prevent his coming, he would put no obstacle in his way. Unquestionably no other missionary, living or dead, ever before received a letter from a Dalai Lama.

I can imagine Shelton that night, under the open sky, beside the grave of Loftis, with his face upturned to God. With the trail to Lhassa at last open, was there any reason now why the great church at home should not send the men and money needed to carry the gospel to the last man in all Tibet? Would the Church now actually stand back of him? The stern solitude of those high plateaus made no answer. Those grim, towering mountain peaks, companions of the morning star at dawn, and the great heaven rolling silent overhead with its clear, glancing stars, answered not. But the answer is sure, for there has been a commitment; a commitment of a great religious communion who will not break faith.

Shelton will blaze the trail through a dangerous and unknown country up to the gates of Lhassa. He writes:

"I know what you think about doing foolish things. I agree that it is not well to foolishly run into danger, and needlessly expose life, and I don't propose to do that. I love life better than most people. I glory in it. But are the missionary's comfort and life more precious than the gospel he carries? God forbid. If they are not, then it is his duty to take the gospel to the last man even at the risk of his life."

Away up there, on the skyline of the world, sitting upon his faithful mule, is Shelton of Batang. He is saying: "Rebel not against Jehovah; neither fear ye the people of the land. Let us go up at once and possess it; for we are well able."

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The Potala, Headquarters of the Dalai Lama, Religious and Political Autocrat, Tibet

This magnificent structure, with its sloping walls and golden roof, is a combined palace, temple and fortress. The city of Lhassa lies at its foot in the valley to the right. The entrance to the city is through the chorten, or shrine, in the center of the picture.

Houses Made with Hands

IT looks easy, but—"The blood of the martyrs is the seed of the Church" and of most everything else worth while. What great end was ever reached without supreme price? Here rises a monument to Abraham Lincoln. Who built it? Not a committee nor a commission nor a continent. Abraham Lincoln, dead, built the monument. Who freed the slaves? Garrison and Lovejoy and John Brown, but they died first. Who raised the cross—white, purple, red, Roman, Maltese—who raised it? He that sank under it. He that was crucified upon it. Under the corner stones of our civilization are the ashes of men, cementing the foundations that they laid, having paid the price. What age has expended life as our age has? And it will take generations to count up the enormous values that this sacrifice has bought.

Yonder the Disciples of Christ have an old people's home, and there another and another. This work is to relieve suffering but it was born of suffering. Under its ministry, in principle if not in substance, one will find the fertile ashes that made it grow. They are the ashes of a woman nameless here. Up in the fruitful corn belt of Illinois she had lived with prosperous husband and son. They knew no want and thought of no disaster. The wife was a supporting member of the Church of Christ. But time took them farther west to invest in a cattle ranch and here the husband died. An unfilial son induced his mother to sell again and move to town, while he took the money and departed. Her plenty grew to poverty, her poverty to want. Where should she turn? Down in St. Louis a few brave women had established a little orphanage and to them—Mrs. Younkin, Mrs. Hansbrough, and their helpers—in this frail little haven for children, came the plea to shelter this now aged head. It could not be so, but these women, sympathetic with a sister's suffering, set about providing a home for such as she. The work was slow. The sufferer died. But out of her tragedy rose an institution—five institutions for the care of such as she, where today a hundred and eighteen aged guests of the Church find shelter from the winds of want and the pangs of poverty. So is the Church to harvest from her martyrs. So bloom the poppies on her Flanders Field. And you, my brother, have you martyr blood, and you, my sister, have you sympathy?

The boys in France have learned two things which they believe in and will bring home to us. They are sacrifice and sympathy. We have heard with loving wonder how these lads tenderly helped the aged refugees along hard roads or out of dangerous places. Can we afford to let them discover that nine out of ten of the Church's destitute are still without aid or comfort? Let us figure a little. We are at least a million and a half of Disciples. If one in a thousand should be aged and destitute, how many should the Church have as her guests? About fifteen hundred. And how many is she now caring for? About one hundred. Who takes care of the rest? Many are in the county houses—the National Benevolent Association has taken a number from public infirmaries. How shall we explain this to the boys? How shall we explain this to our elder Brother? It was He who on the cross said (to His mother) "Woman, behold thy son," and (to John) "Son, behold thy mother." And from that hour, the Scriptures record, John took her to his own home as a sacred charge.

And some of this fifteen hundred are in fraternal homes, well cared for probably, but does that satisfy the Church's honor or her duty to "Them of her own household?" By far the greater number are in the homes of friends and acquaintances, mostly poor homes, whose very poverty has taught them sympathy and who bear this added burden not because they are able, but because they know what it means to suffer. The writer found an old shoe cobbler stooped over his bench, white haired and feeble voiced, having taken into his home an aged brother to whom he was no relation save in the Lord.

In another home a seamstress with silver in her hair was giving shelter to an orphan boy and an aged woman, neither of whom was of natural kin to her. These were loving souls, but was it right for the Church to rest the welfare of these dependents upon such humble agencies as a cobbler's hammer and a seamstress' cambric needle?

Is it right to treat the aged as derelicts, as something to be disposed of? Derelicts may be dangerous things when we try to steer our barque into the harbor of eternity. Is it just to repudiate the past and deny our obligation to the pathfinders? The savage casts his elders behind him and goes on. The Chinaman deifies his ancestors. Which shall we follow? Neither. But we can show a record for them to follow.

There are many cynics in the world today who are saying that America is not sincere, that she is all words, that she does not mean it, that she has no character. There are many critics in the world today who are saying that the Church is all profession but slow on performance. They say she is up in the belfry and not down among the people. They say she puts her servants into the pupit to preach the love of Christ (and what better theme to preach!), the fatherhood of God and the brotherhood of man. But they say that she hears and answers not, that she teaches and does it not, that she sees and passes by on the other side.

Now our country cannot help the world to make a lasting peace if it be true that we are a people of professions only. And the Church cannot lead men to eternal life if it be true that she preaches love as the only thing that can save the world and is not herself saved by it. More and more the Church's message must be that of deed as well as word. It must witness the gospel, it must practice, it must demonstrate. The religious life to which we have all been accustomed has dwelt too much on bigness, on prestige, on statistics—in short on outward things. It needs more first hand touch with human life, more contact with the needs of common men. It needs to renew in its soul the feeling that "I came not to be ministered unto but to minister." There are few better touch-stones of our religion than these very old people's homes, few better gauges of our spiritual life than our feeling and attitude toward these old people. Such ministry is not romantic like missions, it is not profitable like caring for a child, it is not heroic like the Red Cross. It is pust a plain meeting of duty, just a sweet expression of love, just an honest debt of gratitude. But it will warm the heart (of two), it will confound the critic, it will convince the doubter, it will confirm faith, it will please the Christ, it will honor God. Here, if anywhere, is "pure religion and undefiled."

Let us gather up from among us the thousand homeless old people (at the lowest count), Disciples of Christ, all worthy, all in need, and make for their remaining days such adequate and loving provision as we would like our own parents to have should they become dependent. In such a transaction the first and truest honor would come to the doers of it.

The Father in the great beyond has builded them a house not made with hands, their certain habitation. But while these patriarchs linger on the strand let us shelter their venerable heads with houses made with hands because the love of Christ constraineth us. He that doeth these things shall know whether they be of God.

FRED KLINE.

And It Shineth Unto All

By LOIS ANNA ELY

LESS than a ten-minute trolley ride from the heart of Indianapolis plunges one into Flanner District, a strip of thickly settled Africa, a mile by a mile and a half in extent. In the midst of the district stands Flanner House, the sole community center for the 40,000 colored people of Indianapolis. Flanner House since 1914 has been the charge of the Christian Woman's Board of Missions. Until the end of the past year the work struggled along in headquarters little better than the shanties adjoining it, but now it is housed in four good buildings, modest in appearance, but clean and inviting, with equipment daily growing more adequate to meet the needs of the surrounding neighborhood. And those needs are incalculable!

A stroll through Flanner District discloses sights that rend the heart. Rows of dingy, dilapidated houses huddle together along the streets. There are no yards in front and no yards behind. One turns the corners to find sorry looking homes, packed close together with barns interspersed, lining the alley-ways. In Flanner District there is only a minimum of light and air. Through large sections the foul smelling atmosphere tells a story of poor sanitation. There are no playgrounds, hence the narrow, unpaved streets and alleys have to suffice for the children's needs. The outlook is depressing. All the doorways open onto dreariness and dirt. If a house or barn does not obstruct the view, a community dumping ground does so. Throughout the district one feels shut in and finds himself asking, "Is there a way out?"

Tubercular Home, Flanner Neighborhood, Indianapolis

The saddest sights in all that region are the faces. The children's faces are bright and cheery, and one meets, too, some happy-faced adults. But more often the mature faces show a sort of stolid resignation or wear the listless expression of disease and ignorance. The faces that look out from some of the dreariest rows of houses in the district wear all the marks that can be painted by immoral living. One looks from these faces back to the bright-faced children and asks himself again, "*Is there a way out?*"

Flanner House is an answer to that question. It rises out of the muck and mire, dominated by the spirit of the One who went about through lowly paths, showing men the way to reach life's higher trails. It lives the active Christ life in a district which needs His healing touch both on body and spirit.

The ministration of Flanner House is many-sided. It is a co-ordinating center of neighborhood activities, both those originated by the Flanner workers themselves and those brought into the neighborhood as parts of local or country-wide movements. It serves as a clearing house for such agencies.

The Flanner House Employment Bureau is one of the most important departments of the work. It strives to find employment for all colored people who apply, though the chief interest is in procuring work for women and girls in domestic service. It aims to elevate and to maintain the moral and social standards of those who come under its ministry. The Bureau is wielding a great influence for good. Last year it answered over 4,000 calls for work.

Closely allied to the work of the Employment Bureau is that of the Day Nursery and Kindergarten. Without the Nursery many mothers would be unable to leave their homes to seek employment and would perforce become objects of charity. The Day Nursery of Flanner House is an inviting place to visit. The children are all bright and happy. They have their play, their "sleepy hour," their kindergarten work under expert instruction, and attentive care from the blue and white uniformed attendants, all without cost to their mothers. The only expense is the ten-cent fee for their wholesome noon and mid-afternoon luncheons.

The Children's Aid Society, the Colored Women's Improvement Club, and the Marion County Anti-Tuberculosis Association are co-operating to make the health work carried on by Flanner House render the largest service. Two clinics are maintained besides the work of visitation in the homes of the community. Many mothers are taking advantage of the free Baby Clinic. It is a pleasure to watch the nurse as she weighs one little black body after another and records the progress made, with the frequent remark, "How that baby has come out!" Sometimes there is no progress, but a falling off. Then it is not unusual to hear a black madonna exclaim with distress in her voice, "It does disturb me, honestly, it does! He

ought to have gained two ounces and a half." Perhaps she receives such negative consolation from her friends as, "People used to didn't have trouble with their babies."

The tubercular work at Flanner is in its infancy. The visiting nurse tells one sad story after another of the way in which tuberculosis is wiping out whole families where they might be saved by preventive measures. Indianapolis has no place to care for the colored person in an advanced case of tuberculosis so he stays on in the home, infecting the whole household unless he can be brought by the nurse's counsel to exercise the precautions she points out to him. The child in the tubercular home has a sorrier outlook than the dinginess about him unless something can be done to stay the ravages of the disease. The Tubercular Clinic in its first two months of operation treated fifty patients, many of them boys and girls brought in while the disease was still in its incipient stage. One can not measure the good that this Clinic and the work of bedside visitation will do for the community health.

Brother and Sister in Tubercular Clinic, Flanner House, Indianapolis

In a district where the streets furnish the only playground, a recreation center is a positive asset. The city is going to equip the playground on the Flanner House grounds, and the management of the center is hoping for a well-equipped gymnasium in the basement of one of the buildings. The city library has made Flanner House its first branch for colored people and in addition to the books it loans, it furnishes a story teller, who gives the children great delight.

Another agency at work at Flanner House is the Red Cross Society. Women and girls have gathered there during the years of the war, making garments, surgical bags and comfort kits for the soldier boys. They are still sewing, now that the war is over, making warm skirts for the needy women and children of France. More significant than this work with needle and thread is the introduction they have had through the Red Cross to elementary hygiene and home nursing. A large class of women completed the first course, and sixty are at work now on an advanced course under the instruction of a competent physician.

Flanner House is not a church. The district round about has many churches, most of them of a strongly emotional sort, which are doing little to really build up character. Some of them, however, among which the little church of the Disciples of Christ stands high, are positive agencies for good. Flanner House supplements their work of religious instruction by its weekly Sunday school. Many of its loyal members have grown up with our work there.

A work of Friendly Visitation is carried on in the homes of the community. It is the friendly visitor who makes acquaintances that can be introduced to Flanner House and thus become its friends. It is she in turn who visits the homes and helps the women there to put into operation the ideas they have gathered at the institution. Her work is as many-sided as life itself. She shows the housewives how to get a dollar's worth from a dollar, instead of the sixty cents' worth with which they are content. She talks to them of food values, of sanitation, of cleanliness, of all that helps to improve the physical environment of the family. She talks to them of right living and introduces them to the Christ, who is the moving force in all that Flanner House and its corps of workers are striving to do.

Flanner House has a future. More and more it is compelling interest from without. Another even greater ground for encouragement is in the fact that a source of strength is growing up within. In the group of women gathering together in the weekly Baby Clinic or chatting over the garments they are piling up for the Red Cross; in the children who through the kindergarten, playground and Sunday school have their eyes opened to finer ways of living; in those for whom the Employment Bureau procures suitable and sufficient work; in all those who profit in any way from its ministration, Flanner House is building up a social nucleus which will work for a better neighborhood and which will broaden the influence exerted by the institution which has been their friend.

Flanner House is shedding light throughout a district where lives are sordid and dark, where few gleams shine down the dingy alleys, where even the future is dim and unpromising. Like a lamp well trimmed and set upon a stand, which brightens the way of all who come within its glow, this Christian settlement, through constructive kindliness and sympathy, is shining unto all who look for a way out of the darkness.

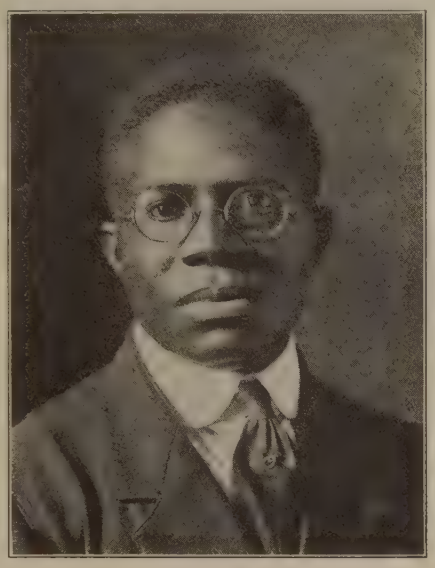
The Marshal of the Black Bible School —My Friend Moss

By JAMES H. THOMAS, Principal of the Piedmont Christian Institute

THEY tell us that the air is more capricious than the sea, and that flying is ever hazardous; but he who risks his life in either biplane or balloon may justly feel at any moment more certain of himself than any Negro in this country in a position of leadership among his people.

The reasons for this, which are manifold as they are obvious, may all be condensed into one word—suspicion. We may be never so determined to blink the truth; but it still remains as tragically stubborn as ever—that, whether with or without sufficient cause, the two races in America are mutually distrustful. As a necessary concomitant, Negroes are more or less suspicious of each other. And of this suspicion, their leaders naturally come in for the greatest share.

Now, for our present purpose, these leaders may be gathered into three distinct groups: those chosen by the Negro race itself, those on whom the two races have more or less agreed, and those put forward by the white race. And hard as is the task of the first group, that of the second is harder still, while the task confronting those of the third is hardest of all. The subject of this sketch belongs in group number three. In 1914, having conceived the happy idea of imparting to the Negro Christian Bible Schools of the United States the same vision of service and efficiency that was so successfully being imparted to the white schools, and believing that it could be more readily accomplished through some Negro who had himself caught the vision, the American Christian Missionary Society called into consultation President J. B. Lehman, another white man, with the result that between them they agreed on P. H. Moss for the place. And we believe it is safe to say that the man was on the field at work before the majority of those immediately concerned knew or suspected what was afoot.



P. H. Moss

WE MIGHT specify quite a number of serious handicaps under which one so circumstanced would have to labor; but we think it sufficient here to mention only three. In the first place, Mr. Moss was comparatively unknown. With the entire United States for his field, his personal acquaintances were limited to the Piedmont section of Virginia and North Carolina, a few localities in Mississippi, where he had been reared and educated; and the State of Kansas, where he had served two congregations as pastor and afterward, for about a year, had done state evangelistic work in the employ of the Kansas Missionary Society. And it is doubtful whether his name was much more widely known than was his face. In the next place, available statistics of the schools being scarce and unreliable, it would often be necessary first to find the people before he could serve them. On his list were some organizations that had ceased to be; absent from it were others that should have been there, but whose existence could not be established until he had combed the country over as with a fine-toothed comb. Finally, when he appeared in a place, his very first task, in a majority of cases, was to correct the general misunderstanding as to the character of his mission. Some thought his business was to organize schools where none existed. Others, that he was simply to line up the existing schools for an annual financial drive. Few, if any, anticipated the reception at his hands of a new and splendid vision of organized efficiency along all lines, and much less were any disposed to receive him in the role of teacher. Too many of us are like the young man, a driver of a grocery wagon, who once approached the writer on the matter of organizing a night school for the benefit of persons situated as he was. "Thay's a few thaings I'd like to sortah rub up on," he said, "sich ez readin' an' grammah an' jogerfy, an' mebbe 'rifmatic. I'd be all right ef I wuz jes up on dem lak I is on de *Bible*—you know, dat's mah *picnic*." On the other hand, the holders of diplomas and themselves teachers and preachers —! And then, as if to intensify the prejudice and conceit of such, some one with pardonable enthusiasm, if with doubtful propriety, began styling my friend the Jacob Kenoly of America. The appellation was resented as implying the heathenism of those whom he served.

And yet the man has succeeded far beyond anything his most ardent sympathizers had grounds to expect. Thanks to his own personal endeavors, we dare say there is not a Negro Bible school of the Church of Christ in America today but what has a larger enrollment, a better attendance, a more thorough organization under more consecrated and efficient leaders, feels a more intimate relationship to the church proper and enjoys a larger fellowship with the brotherhood in general, than ever before in its history. And, as the Postum people would tell us, "there's a reason"—or rather, several of them.

FIRST, P. H. Moss is a hard worker. Of this, as well as of all which follows, no one can be better qualified to testify than the writer. We were intimately associated with him in work of church and school every day for the seven years immediately preceding his entrance upon his present work; and so we know whereof we speak when we say that he despises the cheap notoriety to which certain would-be leaders aspire as he understands the shallowness and the effervescence of all sentimentalism in regard to the Negro. Let his life-structure grow never so slowly, it must rest upon a solid foundation of things actually accomplished—this we have ever found to be the central principle of our friend's philosophy. He measures time, not by the clock, still less by the rolling years (even the date of his birth is unknown), but by the number and completeness of the tasks his hands are able to

do. Where did he learn it? We confess that the answer is beyond us. Certainly he did not learn it in his alma mater, grateful though we know he is for all he received there, and proud as any school might justly feel to claim him. One might have seen this quality of dogged industry shining out of him through the dust and grime of a Mississippi saw-dust pit some time before he had ever heard of the Southern Christian Institute. Here is the one and only point on which we were ever able to agree with the Reverend Thomas Dixon, of odoriferous fame—"Education is the development of that which is." Patrick Henry Moss carried to the S. C. I. some "that-which-is," and the most that can with certainty be added is, that there heredity found its appropriate and complementary environment. In such cases, it is always difficult, if not impossible, to say which contributes most to the other—the school to the student, or vice-versa. Hampton no more made Booker Washington than Harvard made Roosevelt—with all due respect to those who may think otherwise. My friend Moss is a hard worker chiefly, I believe, because the little mother who nursed him (I officiated at her funeral here in Martinsville) and the father who sired him were workers both before him.

Home Department Workers of the Negro Sunday School, Knoxville, Tennessee

SECOND, he has succeeded because he is ever the student. He has never developed that intellectual stagnation characteristic of the person who thinks he knows it all. While working in Kansas, he availed himself of his nearness to the State Normal School to specialize in elocution. Also, he joined a Sunday afternoon Upper-Room Bible class—himself the only black man enrolled. Here in Martinsville, he further supplemented his knowledge by taking Ashley S. Johnson's Correspondence Course. One year, finding that the period for Latin—a subject which had just been put on for our Senior class—came at an hour when his work for the day as Bible instructor was done, he was not above joining the class and himself becoming a student along with those whom he had just finished teaching. Meet him today anywhere on the road through the length or breadth of this country, and you will find one of his two handbags jammed full of the latest and best literature to be had along the lines of the work the American Christian Missionary Society expects him to do.

A third contributing element to his success is his rare tact. Before that tact the coldest indifference melts, the Jericho walls of opposition tumble down and, suspicion abating, the people, tortoise-like, open their shells and take notice. Once at least, to our personal knowledge, he has held by special invitation, a Bible institute for the Holy Rollers. Then to cap it all, when he has accomplished his work at a given place, he can leave the people feeling that they have done it themselves!

A fourth item is that, though a member of a race universally regarded as extremely excitable, P. H. Moss is endowed with abundant self-possession. This the writer learned some years ago under circumstances so much to his own chagrin that he can not quite bring himself to relate the details here. The next time you run across my friend, you might just inquire of him how Thomas came to be associated in his thought with "Eloi, Eloi, lama sabachthani." And then you might casually ask if he remembers how cool he was. I have seen few men capable of quicker or sharper retort, but not one with such rare judgment as to when to resort to it.

AND then, as a kind of cushion tire to ease him over the irregularities of the road of life and to break somewhat the shock of the jolts and bumps of the rougher places, my friend has a highly developed sense of humor. No matter how tensely serious the situation or how directly concerned he himself may be, if there occur aught of the droll or the ludicrous, you may be sure he will note it and afterward relate it. Once, while here at Martinsville, he was called upon to go to another town to officiate at the funeral of a good old man who had been well known of us both. We asked him, when he returned, how Aunt Mary, the wife, seemed to stand up under the blow. Shaking his head sadly, he answered, "She might have been able to endure it better had there been children, but left utterly alone as she is I fear it will not be long until she follows Uncle Wesley. And yet," he added, his face meanwhile brightening, "I could not help smiling yesterday at a remark she made just as the pallbearers emerged from the house with the casket. In a fresh outburst of grief she cried, 'Go on, Wesley, go on—I'll meet you, *ef I live!*' "

Diminishing space now reminds us that we may not speak of Brother Moss' remarkable memory of faces and names and the depth as well as breadth of his sympathies. But we must not neglect to call attention to his singular purity of life—the most important, and perhaps after all the most powerful, of all the factors contributing to his success. Envy, like death, ever loved a shining mark, and few men have risen

to any degree of prominence among their fellows untouched by the breath of slander; but here is a man whose name no rumor however insinuating, no spite however malicious, ever dared to connect with anything dark save his complexion. A certain woman with a reputed appetite for scandal rivaling that of a vulture for carrion and with a mechanism as sensitive to any floating rumor as the most powerful wireless station to the presence of electric waves—a woman who, having taken offense at the righteous, uncompromising tenor of his sermons, had publicly avowed her resolution never to have more to do "wid dat ol' chu'ch"—was seen one Monday morning to enter my friend's gate. Neighbors, in morbid anticipation of something exciting, suddenly had business in their own front yards. Others opened their windows and stood concealed behind drawn curtains. The passing pedestrian abandoned his haste for a saunter, or stopped short to feign the tying of a shoestring. All heard the woman rudely inquire of Mrs. Moss, who happened to be sweeping the front porch, "Whar dat li'l ol' black husban' o' yone?" Before Mrs. Moss could answer, however, out stepped the husband himself, with "Here I am, Sister F——. What can I do for you?" "Nobody wouldn' ax *me* fuh nothin' fuh yo' li'l ol' rally yistiddy; but hyuh's mah dollar jes de same." That was all. She gave him a ragged dollar bill and, turning abruptly, waddled off the premises, to the disappointment of some and the open-mouthed astonishment of all. The solid gold of the man's character had won, as the like must win in the end always. And the beauty of it all is, that his is a purity without prudishness, an uprightness without affectation—he is straight without a hint of sanctimoniousness.

AND yet, gratifying as has been my friend's success during the four years just ended, I am sure it has not been as abundant as it might have been under circumstances more favorable. One man, no matter how hard a worker, can only do so much, and P. H. Moss, it seems to me, must try to do the work of three or four. Money for such work will no doubt soon begin to be more plentiful than during the frightful period through which the world has just passed; and then we hope to see our friend so supplied with helpers that he will find himself in a position to entrust minor matters to them while he devotes his time to the larger affairs. When this is done, you will see him justifying, in the eyes of the whole religious world as he has already done in our eyes, the title we have given him at the head of this article—"The Marshal of the Black Bible School."

Martinsville, Va.

One hundred and sixty-seven million out of the 201,000,000 Mohammedans of the world are now under Western Christian government. Let us hope that this will mean the possibility of kindly presenting the gospel of Christ practically everywhere in the Mohammedan world.—*Dr. Samuel Zwemer.*

A New Christianization

A NEW WORLD philosophy demands a new interpretation and a new application of Christianity. When the subject of human thought and the object of human endeavor were the individual and the institution, then Christianity had discharged its full measure of obligation if it reached the individual and established the institution in which it enshrined itself and through which it found expression. The program of home missions was the founding and fostering of churches. With this accomplished, the task of Christianization was regarded as complete. But new factors and forces have entered into the life of humanity. The individual must be saved, but he must not, indeed can not, be saved alone. He is an integral part of the whole, a unit of society, and thus the group, society, the social order, becomes the object upon which the saving forces of Christianity operate. The institution must not be regarded as an end in itself, but as a means to an end. The mission of Christianity is not to build up a vast institution, but a new order of spiritual life. The type of Christianity upon which the modern era is insistent is inspirational rather than institutional, dynamic rather than static, biological rather than logical, social rather than individual. It penetrates every phase of human life and endeavor. It is pervasive, all-inclusive. It embraces the social, the commercial, the industrial, the national and international relationships and expressions of society. Not until the spirit of Christ shall dominate every heart and every relationship of life, not until the controlling impulse and passion and power of our complex civilization shall be thoroughly and wholly Christian, may the work of home missions be regared as finished. For the accomplishment of this task the Board of Home Missions needs to carry forward with greater urgency and with largely increased forces the work of evangelism and of social service. —*From Annual Report of Board of Home Missions of the Reformed Church in the United States.*

Negro Sunday School, Valdosta, Georgia

Things You Ought To Know

Employes of Mission Press, Jubbulpore

Africa

If you were very sick and went to the doctor and there was a waiting list of 250,000 people ahead of you, what would you do? That's exactly the situation in the Foreign Society's fields in Africa—four doctors and nearly a million people.

We Need At Once:

15 new missionaries.
Buildings and equipment for two new stations.

We Now Have:

31 missionaries.
382 native workers.
2,843 pupils in Sunday schools.

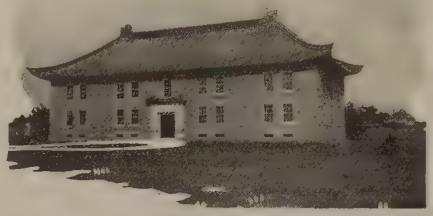
Last Year We

Baptized 899,
Treated in hospitals, 20,440.

Tisdale Hospital at Chuchow, China

China

Mother Hubbard's dog went to bed hungry. Do you pity the dog? Then pity the children of China. Their mothers find the cupboards almost bare 365 days each year. 40,000,000 Chinese children go to bed hungry every night, having had but one meal.



Meigs Hall, University of Nanking, China

Little Boys' Class, Damoh, India

We Need:

30 new missionaries.
Money to properly care for all our present work.
Money to enlarge our work in Nantungchow, Luchowfu, Chuchow, Wuhu and Nanking.

We Now Have:

49 missionaries.
186 native helpers.
2,544 Sunday school pupils.
2,252 day school pupils.
Population of our field, about 5,850,000.

Hospital treatments last year, 39,726.

India

India's death rate by religions.

Average death rate for

All India	32 per 1,000 of population per annum
Hindus	33 per 1,000 of population per annum
Mohammedans	29 per 1,000 of population per annum
Buddhists	25 per 1,000 of population per annum
All others	33 per 1,000 of population per annum
Christians	19 per 1,000 of population per annum

The hope of India's life here and hereafter is in Christianity.

We Need At Once:

30 new missionaries.
Money for their support.
More money for maintenance, equipment and enlargement.

Mission Press Building, Jubbulpore, India

We Have:

31 missionaries, 160 native workers. 3,130 Sunday school pupils, 1,778 day school pupils.

Hospital treatments last year, 42,935; population of our field, 1,250,000.

"Christianity has an unparalleled opportunity. The 50,000,000 outcastes are eager to accept Christian leadership. The

About the Foreign Society

Baptizing in Pacific Ocean, Hachijo Island, Japan

Mohammedans of India sided against Turkey in the war and the vigor of their religious faith is growing weaker. The upper classes are becoming each year more accessible."

Graduates and Teachers of Girls' School, Tokyo. R. A. Doan in the Center

Japan

Do you know of an American town of 666 with but one church? In our field in Japan there are 66,666 people for each missionary.

We Need At Once:

18 new missionaries, and money for their maintenance.

Money for new buildings and equipment.

We Have:

30 missionaries.
127 native workers.
58 Sunday schools with 3,659 pupils.
1,419 day school pupils.

"The leadership of the Far East for this generation is, and is to be, in the hands of Japan. Japanese leaders invite our cooperation in the moral and religious regeneration of their own people. A Christianized Japan would be a mighty force of righteousness and peace in the Far East and throughout the world."

Philippine Islands

Do you believe in progress? One of our churches in the Philippine Islands took the Every-Member Canvass and made it unanimous. Another church made the canvass so successful it became self-supporting. Such success should challenge us.

We Need:

6 new missionaries; money for their maintenance and equipment.

We Have:

22 missionaries, 62 native workers, 6,975 church members; 7,687 Sunday school pupils; population of our field, 1,185,000.

Hospital treatments last year, 59,888; baptisms last year, 766.

"The Philippine Islands are the primary and most important point of contact for the United States with the Orient."

Dormitory and Training School for Young Women, Vigan, P. I.

Tibet

Suppose you had to have an operation and the doctor and hospital were a thousand miles away, and no railroad or automobile with which to travel? That's Tibet. One hospital among four million people. There is only one church and Sunday school in all Tibet.

Some of the Babies in the Hospital at Manila, P. I.

We Need:

8 missionaries. Money to enlarge and better establish the work.

We Have:

10 missionaries, 6 native workers, 60 in Sunday school, 48 in day school. Hospital treatments last year, 7,266.

Courtyard, Batang Hospital, Tibet, Showing Operating Room

"Fourteen Points" in Home Missions

By GRANT K. LEWIS

WHILE North America is called a Christian continent, it is only nominally so, with but one-third of its population identified with the Church. Vast regions of American life, industrial, social and political, are yet alien to the domain of the Christian's King.

The task before the Church may be summarized as follows:

1. *Immigration.* Fifteen millions of alien people to be absorbed into our American life; more coming each year. A universal city problem; scarcely less generally a rural problem; and, in many sections, more difficult even in the country than in the city. A large eastern problem; 75 or 80 per cent of the newcomers make their first settlement in the angle formed by a line from Minneapolis through Kansas City to Baltimore. Yet it is a startling western problem, and relatively greater there than anywhere else. (Witness Seattle's strike.) In the seventeen large states of the Northwest and the far West 13 per cent of the nation's population must absorb 18 per cent of the newcomers.

Yet appeal should not exhaust itself in declamation of figures drawn from the Immigration Commissioner's Report in Washington, nor lay the weight of its argument upon the vast and rapid additions to New York City's population. The immediate concern is the group of one hundred and fifty families which constitute the "Little Italy" of the city in which the given church is located; the colony of Slavs forming in another center; the Ghetto which is gradually encroaching upon the field of a conservative old church downtown in that very city. It will be nothing short of a revelation to many a layman to find that his small city has an immigration problem of its own.

2. *Negroes.* Ten millions of them. While there is a constant stream of immigration from the South to northern cities, yet the vast proportion of Negroes still reside in the South. The relative increase in such cities as Washington, Philadelphia, New York and Newark is very great, but eight or nine million of the ten million Negroes are still in the South.

Forces and money outside of the community may help, but the real understanding of the problem and the real ministry which shall meet the problem must be locally generated and locally applied. The South must therefore be depended upon to carry the home mission burden of the Negro. The sympathetic help of the North may be depended upon, and all will pray for such wisdom as shall no longer justify criticism of ill-advised measures imposed upon local communities from outside that are antagonistic to their sentiments.

3. *The Mountain People of the Central South.* The inhabitants of the rugged territory extending from the Atlantic seaboard westward to Missouri. Five millions of Americans, in many sections very backward in education, but a stock which, under proper training, has shown the finest traits of American character.

4. *The Spanish or Mexican-American of the Southwest.* A few years ago there were scarcely more than four hundred thousand. It is now safely estimated that a million Spanish speaking people are in Continental United States. Disturbances in Mexico and the call for laborers in the States during the war period, have precipitated large emigration from that unhappy Republic and the border states to the region farther north. The problem is overwhelming the spiritual forces in southern California; Texas is said to have four hundred thousand Mexicans.

5. *Indians.* Three hundred and twenty-five thousand, and on the increase. A very complicated problem, requiring in some sections attempts at the immediate incorporation of this element into American life, and elsewhere compelling the Church to put missionaries in the field who will learn the native language. In the latter case it is estimated that the present and perhaps the next generation can alone be reached through the pagan vernacular.

6. *Mormonism.* A pronounced political menace, perhaps even more serious than a moral. The Mormon hierarchy absolutely dominates the politics of one state, holds the balance of power in another, and is rapidly increasing its industrial and political influence in five more.

7. *The Far-Flung Frontiers.* They are today "flung" farther than ever. Irrigation and dry-farming systems are the magic by which "The Great American Desert" is becoming "The Garden of the Lord." Rural regions west of the Missouri River are almost entirely neglected by the Church. Only towns have been reached with any effectiveness. The country church, familiar to eastern civilization, is almost unknown in the West. Individuals and families in certain sections grow to mature life having never heard a sermon or been otherwise touched by organized religious influences.

8. *Lumber and Mining Camps.* The conventional church almost invariably perishes or retreats before a coal-mining population, though family life is generally maintained in such communities. More than a million souls are involved. In the lumber camps, where at least two or three hundred thousand men live without family ties, conventional church methods do not apply. A special kind of evangelism is necessary to meet spiritual needs.

9. *Industrial Communities.* During the war there was developed a large number of communities whose populations are devoted to war-time work. These communities are shipbuilding centers, ordnance reservations, lumber camps and various other lines of activity. While conditions in these communities have changed with the coming of peace yet in many of them this work will persist.

The need of Christian work in such communities is appalling. The efforts any single religious body can make, along ordinary lines, are feeble indeed, in the presence of such a vast conglomeration of men of varied nationalities and for the most part strangers to the Church, and indifferent, if not opposed, to organized religion. Before such a situation denominationalism stands almost helpless.

The Home Missions Council, representing thirty great home mission boards, recommends a course of concerted action. The American Christian Missionary Society is one of the constituent parties to the Home Missions Council and, of course, participates in its investigations and service.

10. *Alaska.* Our last great frontier; a continent of itself. Five hundred and ninety thousand square miles of uncalculated and incalculable wealth just ready for exploitation. The Government Railroad being built and other projects soon to open the gates for the inrush of a stable, self-sufficing population have made a beginning which must be followed up.

11. *Orientals.* There are on the Pacific coast some 75,000

Chinese and Japanese centered chiefly in the vicinity of Los Angeles, San Francisco and Seattle. Labor conditions in fruit-growing and farming communities are adding measurably to this number annually. Already seventy-two temples on American soil have been dedicated to the worship of Buddha. Here is "foreign missions" at home. Many a small city has its Chinese laundrymen and Japanese laborers. Local churches maintaining Living-links "Overseas" should not neglect "The heathen at our door."

12. *The City, everywhere.* The growth of cities is the outstanding phenomenon of our civilization. None of our methods of organization, either civic or religious, are keeping pace with the remarkable material development of American municipalities. Already nearly one-half of our population lives in cities and the proportion is increasing most rapidly.

In presenting this aspect of the home mission problem, great care should be taken not to speak of it as some far-away situation. The subject should be intimately treated. New York may be very valuable as an illustration. "The American City" is not the problem of immediate concern but the moral and spiritual conditions of any particular American city in which we may be living. Each church in its attack upon the city problem is concerned first of all with its own city, with the capacity of the church to correct slum conditions prevailing upon A and B streets.

13. *The Country.* The decadence of country life is one of the astonishing revelations of the last twenty years. One whole state, perhaps more given to agriculture than any other, actually lost population during the last census decade. The large majority of rural counties in all the states lost population. In some of the great agricultural middle western states thirty-five per cent of the farms are already operated by tenants. The farm tenant is a poor citizen, taking little interest in the support of churches, schools or other social institutions.

For the Disciples of Christ, seventy out of every one hundred churches are farmers' churches in the open country or in towns of eight hundred or less, and eighty-two per cent of our membership is found in rural churches or those of towns of twenty-five hundred or less. Only eleven out of every one hundred of our members live in a city of twenty-five thousand or more. We have 600,000 members in the rural churches. These rural churches furnish the long list of "omissionary" churches. Not more than fifteen per cent of these contribute to two missionary societies and less than one-half of them contribute to any one of the societies.

The South is distinctly a rural section. According to the United States census seventy-nine per cent of all the people live in the country. Dr. Moore, in his book, *The South Today*, says "Ninety-five per cent of all the churches are 'once-a-month' churches, that is, ninety-five per cent of the churches in the country meet twelve times a year." He also says that three-fourths of the children in the country are in no Sunday school.

The cotton mill village presents a distinct type of church life. There are in the South about one million cotton mill employes. Taken with their families these will represent a population of four or five millions. For most of these cotton mill villages there is the prevalent "once-a-month" type of church, which prepares men for heaven and is largely oblivious to the fact that they live on earth—that there are sanitary and other social needs.

14. *Social and Industrial Justice.* Another, and, in some respects, a more important attitude for home missions is that of demand for the consecration of American money for social and industrial justice. The Church is everywhere embarrassed by the charge of profiting financially from unjust economic conditions. Home missions is out to preach the spiritualization of the social and economic order; the establishment in society of the principles of brotherhood for which Jesus of Nazareth gave his life. The home mission appeal should, in every city, make searching and sympathetic inquiry into the churches' immediate responsibility for industrial conditions.

As intimated, this attitude should be deeply sympathetic. It is unjust to point out invidiously any individual and lay upon him the responsibility for our distorted industrial order. No individual can, single-handed, correct these conditions. Some will be compelled to labor under them during the remainder of their lives, but every sincere churchman should be an open rebel against industrial injustice whether he be an exalted captain of industry or the humblest laborer in mill or factory. The solution of these problems can be reached only by the completest unity of desire and effort. The Church should suppress class antagonism by bringing all men of every grade of society into fundamental Christian relations of brotherhood.

Home Missions and Soldier Settlements

IT is impossible as yet to tell how large a task is laid upon home mission agencies by the proposed Soldier Settlements. But enough is ascertained to suggest immediate dimensions. After subtracting the areas now improved and the other vast areas which are unavailable for agriculture, we have 372,000,000 acres of unimproved land which can be brought under cultivation. In order not to be staggered by the magnitude of the problem let us say that only one-tenth of that area, or 37,000,000 acres, are likely to be subdued in the immediate future even by the demobilized army. In some of the irrigated tracts ten acres are enough for a family; forty acres are enough in a large number of cases. But suppose that the average is to be 100 acres, a large allowance for the new intensive farming. That would mean 370,000 new farms. How many new churches will that require? The majority of the new settlement churches in the past have begun with less than twenty-five constituent families. But assume four times that many for the new non-competitive order, i. e., 100 families to a church and six families on each square mile. With the church at the center several of the 100 families would be four miles away. These conservative figures show the necessity of 3,700 new churches in the next few years.

But the number of churches is not the main thing. They must be of a new type. Even if they were confined to the old lines of church life, the churches for our men from France would have to be of a commanding strength which few frontier churches had in former times, and they must have a corresponding outlay for workers and equipment. Can we serve the men who have saved the world with the aid of manifold new instrumentalities, and not give them the best that the Spirit of God has given us in ideals, methods and equipment for embodying the whole round of religion? The one-celled meeting-house of the old frontier and the single-barrel shotgun preacher will not do for the men who have learned to cope successfully with the magnificent equipment of the world's greatest military forces.

No one can look into the opportunity of the churches in connection with the Soldier Settlements without being convinced that it is an opportunity of the first magnitude.—L. C. BARNES in *Missionary Review of the World.*

Social Service Methods in Church Work

By A. W. TAYLOR

THE USE of social service methods in church work is demanded by the social nature of the age in which we live. The Church is being much criticised today for traditionalism in faith, conventionalism in methods and platitudes in message and life.

Every great idea forms institutions to promote it. The Church's business is to promote the Jesus idea in the world. It is a school-master to bring his teachings to men and an evangelist to preach his salvation. It should also be a physician to cure human ills, a house by the side of the road to show his friendship and a social center in which all men gather for brotherhood.

Some look upon social service methods as an innovation—and such they are—but all methods were innovations at some time, simply because they all had to have a beginning. The churches would not house the first Sunday schools and Robert Raikes had to conduct them in hired halls. Today a church without a Sunday school is a dying church. From a place of suspicion it has risen to become the church's first arm of strength for evangelism and all its recruiting enterprises. The Church refused to accept the first missionary society and it had to work as an independent association appealing to such churchmen as would give it support. Today a church without several missionary societies is a disappearing brotherhood.

The Sunday school organized the teaching functions of the local church. The missionary society organized the world-wide evangelizing functions of all the churches. Social service methods propose to organize the brotherhood functions of the community around the church. They offer the use of all extra-conventional methods to promote the growth of the church as an instrument of the Kingdom and to give the church larger functions in the community as a promoter of the eternal Kingdom of God.

THERE is no institution that can be as large as the idea that created it. The government is not as big as democracy nor can it be a perfect democracy though it is a democratic government. The school can not be as big as ideas and often seems to put limits upon idea-giving, though its business is that of giving ideas. The church is not as big as Christianity and now is accused even of stifling real Christianity because it is often found not plastic to new ideas and methods in religious work. The danger line of institutions lies in the limitations inherent in their nature as institutions. Without accepting some limitations men can not work in simple partnerships, let alone in vast organizations. There are personal limitations upon all fellowships. But when utility is sacrificed by institutionalism the cause suffers. We must have institutions but we must also beware of institutional*ism*.

The Church organized certain conventions and customs of worship and work because they fitted well into some certain formative era of its life and worked well to the ends desired. Our present conventional methods arose in a time when the pulpit was almost the sole place for public instruction and the life of a free mind depended upon religious teaching. Our methods of worship were a democratizing of a ritual under which men had been taught they found sacramental salvation. Both were formulated in an age in which men were fighting for the right to think, the freedom of conscience and democratic personal rights. The teaching pulpit and freedom of worship became the chart and compass of our protesting cause and brought us personal freedom in matters of science. They made for personal evangelism in the pre-social age of simple individual relationships and cultivated admirably that strong, self-reliant individuality upon which our modern democracy rests.

Photograph from Methodist Board of Home Missions
A Community Sewing School at the Church

But the times have changed. Our simple world of personal relationships has become involved in a complex of social relationships. Babes are born foredoomed by the place they are born in. Lads grow up in environments that are more powerful in the silent moulding of their lives than are home, school and pulpit. Girls are thrust into shops and factories to earn their living where conditions undo womanhood after mothers and Sunday schools have done their best for it. Factory relations are no longer simple relations of man to man but of mass to mass. Village life has given over to the tangled web of city living. Cottage homes have given way to

life in apartments, flats and tenements. Neighborhood relationships are broken down. Foreigners push Americans out of the work districts and churches follow them out. Cheap reading multiplies and the pulpit no longer is the center of instruction. Material affairs so engross the minds of men that worship in cultural tones fails to appeal to many.

As a result of all this, and much more unnamed, that is implicit in our social age there are whole classes that are unreached by the Protestant church. The foreigner gets the American saloon and pool-hall and industrial system but not the American church. The industrial quarter gets a big, smoky factory and a heterogeneous neighborhood but a dingy, poorly supported church that reaches few and those only because of a rural training in childhood that keeps the fires smouldering. Great numbers of boys, even in the American community and among the middle class that most usually make up our church membership, drop church going just at that time when they ought to be enlisted. The conventional church program makes no provision for these new elements and situations and we go ahead serenely working the church where the conventional program will work and letting it die where it will not.

FOR the industrial district we need to do what every foreign missionary station does, *i. e.*, adopt social service methods and adjust our whole program of church worship to their usage. They require no impairment of worship or instruction but become means to both, though they will have to be fitted to the minds and social habits of foreigners and workingmen. If the Sunday school class fails to interest boys of the adolescent age there are things that will and religion can utilize those things. The church can become all things to all boys if by any means it may save some of them. There is no means used by a social settlement of a Young Men's Christian Association that can not be adapted by a church and made to work.

There are three great hindrances. One is that the ministry is trained for the conventional program of preaching and worship only. The ministry of tomorrow will also be trained in social work. Another is that the layman is trained to support this conventional program only. Tomorrow he will give liberally to social church work just as he gave liberally to Young Men's Christian Association social work for the army. The last is that the church staff is limited to the minister and volunteer workers. Tomorrow there will be paid specialists for boys' work and other types of social service and the church will be a beehive of Godly industry seven days and evenings in the week. It will be quite as much a part of religious work to prevent sickness and deaths as to bury their victims. It will be quite as necessary to fight slum home conditions as to rescue slum victims. Godless recreation will be countered with wholesome recreation, alley gangs with Boy Scouts, dance halls with pure sociability and play, and the proverbial ounce of prevention applied to the moral work of the church. John Timothy Stone said they spent a half-million on a social service plant for their church and paid more for workers in it than for preaching, because they found it was the best way to promote the regular evangelistic business of the church.

The church may manage to save itself, in the midst of a city that largely passes it up, and refuse to develop its program in keeping with the developing and changing needs of the time, but it can not fulfill its mission to save the city and do it.

Foreign missions is true internationalism. Its principles alone will preserve peace in the world, for it is the only basis of brotherhood. It was not their belief in their army and navy which enabled the British people to maintain their faith during the war. It was the faith of the people in Great Britain's ideals for the world, which ideals are greatly akin to foreign missionary ideals.—*Principal Gandier.*

A Temperance Program for Mexico

MEXICO needs a temperance program and that at once. The liquor makers and venders, driven from the United States and Canada, are migrating like a flock of unclean birds to Mexico. In the last three months three breweries have asked the privilege of locating at Mexico City. A petition signed by 6,337 Mexican men and women addressed to President Carranza has been circulated in Mexico City. It declares that more than a thousand persons are seeking entrance into Mexico to engage in the liquor traffic. By this time the petition has been presented to prevent their destructive work.

At a joint conference of the Committee on Cooperation in Latin America, held in the City of Mexico, February 17-21, 1919, a resolution was adopted as follows: "It is the sentiment of this conference that we request the various organizations that contemplate temperance work in Latin America to cooperate in this work with the Committee on Cooperation in Latin America which is the organ for evangelical work in Latin America."

At the close of the discussion of the temperance report, it was unaimously voted to request the various Church Temperance Boards to come in and function in a unified program for Mexico.

The American Temperance Board has received an earnest appeal from Samuel G. Inman, executive secretary of the Committee on Co-operation in Latin America, to join in this united temperance effort in Mexico, and has already voted a substantial sum of money as a start.

The following article appearing in *El Excelsior* of Mexico City, March, 1919, ought to stir the soul and fire the zeal of every lover of sobriety. The fight is on in Mexico and there will be no lull until the white flag of temperance is run up in every part of that wonderful land:

"Four American merchants, with large and powerful liquor interests from the Republic from the north, are now in our country studying the possibilities of transferring their factories to Mexico. An American merchant living in Mexico, who is in active correspondence with two or three of these agents, assures us that our country is on the eve of becoming the greatest producer of liquors in the world. He said, 'This Republic is able to have the largest international commerce in spirituous liquors, if the American manufacturers find the facilities for transplanting to this country their great factories, especially of whiskey and wine.' After referring to the fact that the United States is to become a prohibition territory, he said that Mexico had been selected by many of the American distillers for the location of their factories here, in view of the fact that sugar cane and the grain necessary can be cultivated with ease. Referring to the fear that this abundance of alcohol would bring bad results to the Mexican people, because of the low prices at which liqour might be obtained, our informant said 'The question should be considered as purely commercial. The use of alcohol should not spread in the least. It is easy for government authorities to solve this problem for Mexico, without morals being lowered because they can place prohibition license on the liquors which might be consumed in the country, but give large facilities for these products to be exported into foreign countries. Thus liquor made in Mexico would be really cheaper in other countries than here. So this industry would in nowise be a degenerating influence for the people, but a real source of riches.'"

When the Oxcart Comes

By MRS. W. G. MENZIES

JUST as the first halo of light appears in the east; just as the morning star in all brilliancy and glory (her attendant close by) casts soft, mellow light over the dim landscape; just when there is fluttering of wings and occasional chirpings from many birds heralding the dawn of a new day, a faint sound steals across the distance. It comes wafted on the fragrant morning air. We are aroused from our slumbers on the rooftop, where we pass the nights during the hot season.

Peering through the gloom, I discern moving figures. Nearer, nearer and nearer the sound comes, until there is distinctly heard the chant, "*Sita Ram, Sita Ram, Ram, Ram, Sita Ram.*"

A few women with their clothes wrapped tightly about them, their faces well covered, swing their brass bowls at their sides as they come down to the water's edge of the little pool in front of the bungalow. They fill their bowls with the dirty, stagnant water, the overflow from the rainy season months before. Up the flights of steps again they go, over to one side, where the great god of India, *Maha Dev,* is on his altar in his tiny temple. There are thousands upon thousands all over India just like it.

Round and round file the women, chanting all the time, "*Maha Dev, Ki Jai*" (Victory to *Maha Dev*). They pour the water in front of the image, over its top, and drop a few flower heads down in front. They do not pick flowers with stems, but pull off the flower heads. Then in grim silence, with bowed heads, back they file to their homes in the village.

Numberless times they have done this. Thousands of the high caste women are also at the same rite in their own homes, for they can not go out as do those of the lower castes. My heart fills with pity, tears dim my eyes. It is the childless woman in her despair calling out from the depths of her soul in keen anguish, feeling her way to the heart of the one true God of whom she has not even heard; seeking just a glimmer of hope, just one ray, just one blessing. Oh, that she may have just one faint bit of hope in the future. Childless, she has no hope. Eight million six hundred thousand transmigrations of souls are hers.

"Oh, for a son, for a son! Give me a son ere I lie down in death and my spirit enters a snake, a hog or begins on its long course of transmigration, of which there seems to be no end." Day after day, week after week, month after month, year after year she goes on in her groping, that perchance she might have the "pearl of great price," the great boon, the coveted son and heir.

As I think of the greatest cause of this childlessness—child marriage, depletion of manhood in early youth—I pray for this mass of suffering womanhood in India. My heart prays, too, for the great army of Christian women in America, that they may be enlightened—enlightened as to the great, heavy burdens borne by their brown skinned sisters. Christian lands alone hold the remedy for this malady.

But listen! Another sound, a wail, is wafted to my ears on

Typical Oxcart of India at the Very Door of the Christian Mission to Carry a Child Wife Away to Misery or Death

the fresh, fragrant morning breeze. Oh, such a breeze! I drink of it. Was ever anything more entrancing? The eastern sky has lost its soft halo. Streaks of red and gold tip the eastern horizon. Ah! a rosy dawn indeed. The breeze is filled to intoxication with the fragrance of jasmine, kachnar and roses. The stretching roads are lined with symmetrical, spreading trees, some in gay bloom of red and yellow, some in purple and mauve, others white and pale green. The feathery fronds and leaves make lace-like effects drooping here and there. The stretching fields of brown give a picture of delight and splendor. I muse:

"India, beautiful India,
Can scene so fair,
Or breeze so rare,
Have aught to mar,
Or bring a scar"

The Perpetual Grinding of the Women of India

across this day's glorious dawn? But again that sound!

Oh, that wail! Louder it grows, nearer it comes! I am brought back from nature's entrancing spell to face the stern reality of "things as they are." On comes that wail! Already at our very gateway is a waiting oxcart. A crowd is assembling. On come a few women, among them a slip of a girl supposed to be twelve years old, but from appearance and development, one would say not so old. The wailing continues. We well know its import—the oxcart, the group! It is the child wife going to her husband, breaking the ties of home, all she knows of home. Sometimes there are six or eight of these partings there at our gateway in a single morning.

THE slip of a girl goes around to her relatives, embracing them, wailing a long extended wail. At last she comes to her mother. Hysterically she clings and wails, "Oh, my mother; my mother; my mother; oh, my mother! I shall never see you again." A man comes from the group. It is her father. He lifts the limp form and puts her into the waiting oxcart. The driver drives off down the road. A man passes on in front. He surely is at least forty-five years old. Yes, he is the groom, the slip of a girl's husband. The contrast between them makes her seem even more slender, frail and immature. The crowd lingers a bit. They watch the cart as it slowly takes its course, two miles per hour.

Listen to the wails, increased both in tone and rapidity! She wails out, "Mercy! Mercy! Will no one have mercy?" The mother is sobbing and muttering charms and magic words to the gods that her child may be protected and pass through the trials she knows are awaiting her in her wifely duties to that old man. The others wander off to their homes or places of work. Still comes that wail for mercy to my ears. Those oxen go so slowly. Will she never pass from hearing? Fain would we snatch the little one from the cart and place her where she would be safe from the indignities of child marriage. We lift our eyes to the north, to the south, to the east, to the west and behold the two hundred and fifty thousand in that county of perhaps twenty-five miles square, with three hundred villages. When will their bands be broken? When will they come out from under their bondage of Hinduism? With only two missionaries and a half dozen helpers, it cannot be very soon.

Tiny Temple of Maha Dev. Thousands and Thousands All Over India Just Like this One

ANOTHER sound! This time a sweet strain comes floating across the yard. Oh, such a difference! 'Tis the voice of a sweet-faced young woman. As she turns the tiny mill (one flat stone upon another) and grinds the flour for daily bread, she sings: "Jesus Christ has saved my life, saved my life. Jesus the Messiah." Quickly the heart thrills with joy and thanksgiving. Again I seek communion with our Father. I thank Him for this young life of power that goes out daily to witness for Him as she teaches her brown-skinned sisters. She has been saved from the same fate as that of the slip of a girl who is going on her way sobbing, sobbing, sobbing out her misery.

This girl, too, had been wedded to an old man. She was to have had the same kind of parting and perhaps the same fate that awaits the other girl. A saintly hand was stretched forth and saved her and her whole family. The depressing scenes of the morning with their lessons burned in our hearts and memories pass by and we hasten to take up the day's tasks. Perhaps we, too, may save someone from such a fate. So on to the waiting multitudes we go.

And yet another sound! Next morning a message comes, a quiet announcement. The slip of a girl is dead. "Her fate, Kismet, Kismet," they say placidly. The little life of suffering has soon found relief. We can not but be glad that it was not the long-drawn-out process of many. She is just another martyr of the child marriage system of Hinduism, one of thousands upon thousands. Do you hear their pitiful and heartbroken cry of "Mercy! Mercy! Will no one have mercy?"

Where Do We Get Our Preachers and Missionaries?

FROM what kind of homes do our preachers and missionaries come? The answer is fairly obvious—from Christian homes. Some one has said, "There has never been a great preacher whose mother and whose grandmother were not devout Christians."

From what churches do our preachers and missionaries come? Our recruits have come for the most part from the country churches and those in small towns. The decline in the number of young people now entering the ministerial and missionary service has a very close and vital relationship to the decline of the country church. For some reason city churches have not furnished recruits.

From what institutions of learning do we get our preachers and missionaries? What educational factories have been taking the raw material and turning out this particular finished product? What institutions are now doing this work? What institutions are likely to do it in the future? The answer to these last three questions is not the same in each instance. In order to be fair and in line with the facts it must be said that the source of supply is broadening in these latter days so as to include certain groups of institutions which formerly made little or no contribution to supplying the demand. But whence have they been coming?

Past Source of Supply

From the time when Harvard was founded because of "dreading to leave an illiterate ministry," and the establishment of Yale with its ancient motto, "For Christ and the Church," down to the present time, the ministry has been trained very largely by the Christian college. Of the first twenty classes graduating from Harvard 50.8 per cent were ministers. Of the first ten classes graduating from Yale 73.2 per cent were ministers; from Princeton 51.8 per cent; from Dartmouth 46.5 per cent. Out of 22,927 men who had graduated from 42 Presbyterian colleges up to 1914, 6,044 or 26.4 per cent have been ministers and 714 or 3.1 per cent are missionaries. The Presbyterian Board of Education estimates that its church colleges have furnished 80.9 per cent of its ministry and 84.8 per cent of its foreign missionaries. The Methodist Board of Education asserts that 90 per cent of the Methodist preachers and missionaries come from the church colleges. Other great communions give similar figures. It is a safe venture that the figures for the Disciples of Christ will approximate very closely those above given. Some of our colleges have brilliant records as to the large numbers of preachers and missionaries which they have sent forth. We are forced to the conclusion. that the Christian college has been the chief reliance of the Church to furnish its leaders.

Present Source of Supply

But what are we to say of the present source of supply? Here again figures are far more eloquent than words. In 1914 the Methodist Board of Education was able to give out the significant statement, that in recent years, 30 to 35 per cent of all the male graduates of Methodist colleges had entered the ministry. Dr. John R. Mott in 1914 said, that of 1,821 college graduates recently entering the seminaries for special training, 1,707 came from church colleges. In 1915 the proportion of missionary recruits who came from church colleges was 65 per cent. In a period of five years recently, Northwestern University sent out more missionaries than all the state universities of the country combined. The list of alumni of the University of Illinois, up to 1917, contains 29,404 names. Of this vast list of graduates only 83 are listed as ministers and 6 as missionaries. It is evident therefore, judging from the total number entering the ministry and mission fields, that the Christian college is still the great source of supply for the trained leadership of the Church.

Future Source of Supply

But what of the future source? Two things seem very apparent. First, in the great state institutions the Church has an untouched resource. The state institutions have not made a better record in this matter, largely because the Church has not tried seriously to get recruits from this source. Since 1892 the state institutions have grown in attendance almost 600 per cent. Of the vast numbers attending state institutions, the figures for 1918 show that 75 per cent are members of some church. It is a well known fact that there are more students from church homes attending tax supported institutions than there are enrolled in church colleges. What a rich resource the Church has here if it will only put in the money and the men to bring forth the pure gold. A start has been made and it is a matter of congratulation that the Disciples of Christ are leading all the other communions in the amount and character of the work which is being done at the state universities. What an excellent foundation we have laid for a great superstructure which we ought speedily to erect.

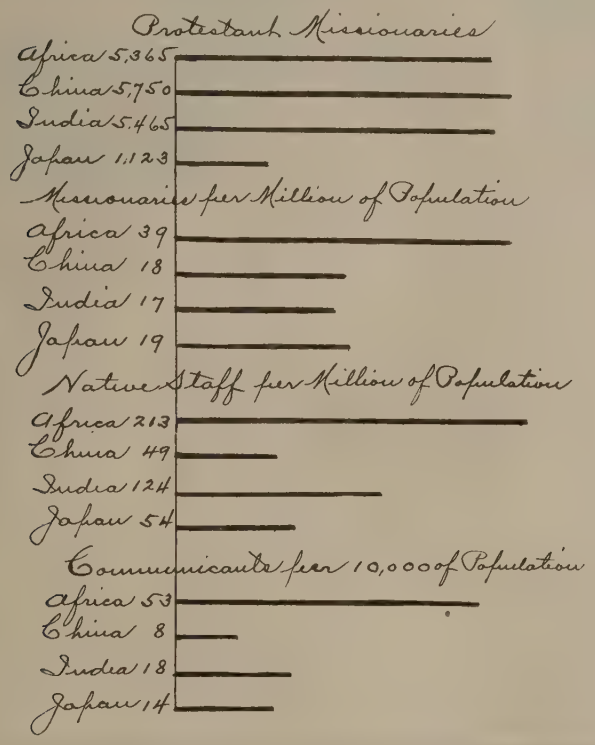
Second, it is very apparent that the church college is destined to continue to be the chief source of supply for a long time to come and that for the immediate future, both the ministerial and missionary supply of the nation would utterly fail if it were not for the contribution of the Christian college. One more thing is very evident, namely, the church college can not continue to live on the meagre support which most of them have received in the past. What a glorious work they have done, but with what inadequate tools they have been forced to work. This is more true of the colleges of the Disciples of Christ than of any other large communion in America. The facts are overwhelming in proof of this statement. In fact, the writer has not the heart to put down the comparative figures. What magnificent records most of our colleges have made. We ought to be proud of every one of them. They have displayed a heroism which is unsurpassed in the annals of the Church. They have given of their best sons and daughters to the Church. They have not failed the Church in its hour of need. Will the Church fail them in this hour of their greatest peril?

Shall We Make the World Better?

FEW years have held such possibilities for good and evil, or such opportunities for the development of both good and evil in the human mind as the present. The thirst for gain, for power, for revenge, and even for blood is abroad in the land. Pestilence has left its imprint of sorrow and despair, and the gaunt monster of famine brings soul-staggering pictures to our eyes. Although the great war is supposed to have ended November 11, 1918, the sound of clashing arms is heard in many of the countries of Europe—the echoes of which have reached our own country. This condition makes it imperative that Christian people be active and diligent in their effort to establish peace and order in the world through the gospel. Each organization of the Church has a part to play in this work.

The part of the National Benevolent Association, for in-

stance, is to train the hearts and minds of children who are suffering from the evils of today in the right conception of life. These children will be actors on the stage of life in a few years and they should be taught right motives, correct and Christian ideas of right and wrong, so that such barbarous things as we have witnessed in the last few years may not happen again, and that even war itself may be prevented. The proper idea of the brotherhood of man and the responsibility of each one for the safety of the other must be instilled. Such teaching of the coming generation in all the world would result in the best of leagues of nations. It is the work of the National Benevolent Association to do for the poor, unfortunate orphan or needy child what no one else can do, and to teach the present generation of children to bear one another's burdens. If all the world or even half of it were living Christlike lives, war would be unheard of.



Religion and Building

THE man who builds a church today is greater than the king who built a pyramid. Some day the pyramid may lose itself in the sands, the heaped up blocks fall apart and the stones themselves crumble. The little frame church away out on the prairie, or on the terraced hills, or among the orange groves will be more enduring. Oh, yes, the wood may rot or burn; the cyclone may make it into kindling-wood or blow it away; some day the plowshare may tear its way across the site, or of its foundations only scattered rocks remain like the first church building of the Restoration movement lying leaf-strewn amid the ragged woods of southwestern Pennsylvania. But the church still endures. Men have come out of it whose lives made the Restoration movement and whose labors and worth will tell on the race and count in the scales at the judgment day.

Christianity has been a religion of buildings. Begin with the Tabernacle erected by God's command to Moses. The Temple was planned by God: every stone, every furnishing, every implement of service. When you travel through Europe your attention is arrested by the glorious piles that tell of the faith of the past. Ruskin's *Stones of Venice* are fresh in our minds. When you stand inside St. Mark's Cathedral you are with the gospel as those great builders understood it. It is written in every line of that Cathedral inside and out. Journey in history to Treves, to Milan, to Cologne, to Chartres, to Notre Dame and to Westminster. Look at the sky-piercing spires, perspectives of cloistered columns, traceries of vines and figures, the whole building, all speak of solidity, massiveness, strength and beauty. It is our holy religion that caused these to be taken on. These buildings sprang up as exhalations of the soul. This is medieval Christianity gone into stone. But, as you look at these buildings you ask, "Is this Christianity? Are these beautiful buildings, these high altars, spiritual?" The answer is, "Surely, one of the things into which Christianity grew." Christianity has always allied itself with beauty and art. Michael Angelo was the world's greatest genius in the art of painting, sculpture, poetry and architecture. And after all his wonderful creations of brush and chisel and pen, as a votive offering he built St. Peter's Cathedral with consecrated genius. The Christianity that produced these buildings also produced Bernard and Aquinas and Francis of Assisi, and St. Louis and St. Teresa. These buildings tell all that "these very stones are dogmas," says one who wrote as a student of religion. They are there day and night, year in and year out containing and exhaling, the spirit of their creator saying, "This is what we believed and the faith by which we lived."

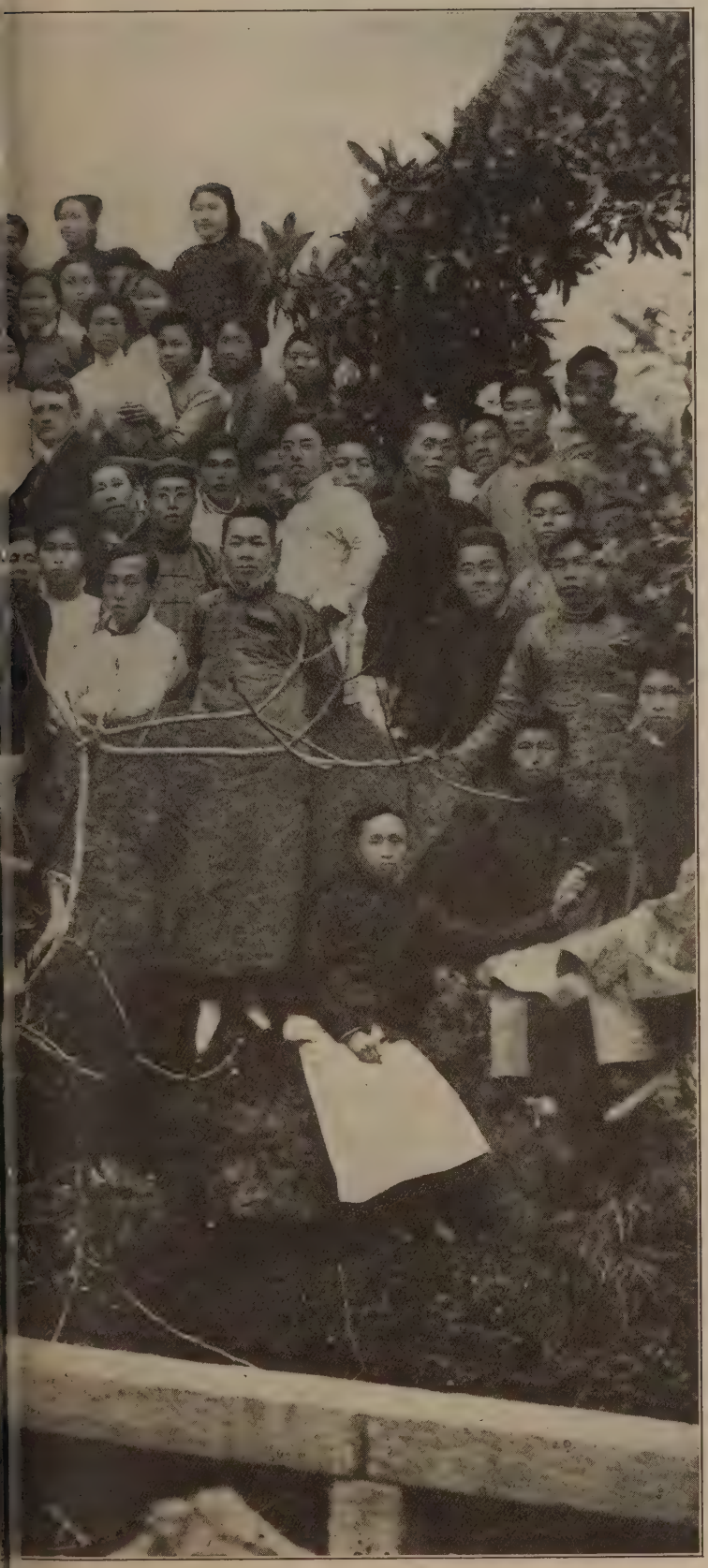
Now again we are in an era of church building, and we must make the best of it. That is it exactly, we must make them better and more practical from now on. This does not mean we must lose beauty in architecture or lose the ecclesiastic design in architecture. Secular buildings are made poems in stone. The church building can be beautiful and at the same time useful. Protestants believe in preaching the word, as did the Apostles. The pulpit must never lose its power. At the same time the religious educational plant must be close to the building where the people worship, observe the ordinances and hear the gospel. Architects must master the elements of acoustics, heating and ventilation. You can erect a plain square house and everybody can see and hear in it. Sometimes when we get ambitious and put up the great building, it is a failure in these important things. The architect says he has conformed to all the rules. It is distinctly a *church* building. At an enormous expense you have created "a bewildering echo which steals all the essence of the preacher's spirit; an accumulation of draughts which produce influenza instead of conversions; and, in addition, you have replaced the old camaraderie, the spiritual fellowship of the humbler surroundings, by a convention which has reduced the old fervor to the freezing point." Let us not capture the tawdry at the expense of losing the spiritual.

Many of our church buildings are the offerings of the poor; every brick a widow's mite. The money comes from hard toil and scanty means. We need not lose the religion of the hillside, or the workshop, of the guest-house, when we go into the more adequate and useful building, if we remember to make ourselves great by becoming servants of the people. We have now come to the point in history where we must have the substance and not merely the form if we would make Christ a real value in this new day.

G. W. MUCKLEY.

COMING LEADERS IN W

ORLD PLANS—By R. A. Doan



THESE men are the Christian leaders in the Foochow district of southern China. When this picture was taken they were gathered together by the China Sunday School Union for systematic study and instruction in adult Bible classwork. For two weeks they applied themselves earnestly to the work of this school of methods. They went out from this school to organize adult Bible classes, which were the first ever organized in that section. In fact, the organized Bible class in China is a new institution, for there were no such classes there until about four years ago. These classes present the most hopeful prospect for the solution of the problem involved in furnishing teachers capable of instructing inquirers who ask to know about Christ. The most crying need in every foreign mission field today is for men and women with sufficient knowledge of Christianity to instruct those who know nothing about it. The progress of the religion of Jesus Christ in the far parts of the earth halts and hesitates for the lack of Christians who can lead.

A Challenge to Adult Classes in America

The fact that the first Sunday in June is called Children's Day may lead adults to feel that it is literally a day for children. It is more than that. Much more is involved in Children's Day than a beautiful exercise given by the little ones. A very large proportion of the total receipts of the Foreign Christian Missionary Society is received from the Children's Day offering. Every adult class ought to match the enthusiasm and gifts of the little folks by an outpouring of money that Sunday schools like those which so bless America could be established in great numbers wherever the Foreign Society has sent missionaries. Let every member of an adult class think seriously on the first Sunday in June of what is involved as he gives cheerfully and gladly to help those in the dreary parts of the earth to have such happy days as we have on Children's Day.

We Dare Not Fail

A failure on the part of our Sunday schools in America to give the $175,000 asked for will mean that many who are groping for light will continue in darkness. Surely every member of the Sunday schools in North America will feel that the most he can possibly give for this worthy purpose is the least he dare give. It is a matter to be settled by a careful, prayerful consideration of the need over there and not by an inventory to ascertain how much can be easily spared.

The Light of Hope

Through the struggling, seething turmoil that possesses the world today it is becoming increasingly clear that the teaching of Jesus Christ interpreted by actual living, is the only hope for those who are ceaselessly seeking relief from terrible burdens. Until the spirit of Christ enters the hearts of monarch and peasant, capitalist and laborer, learned and ignorant, the world is doomed to misery and unhappiness. The hope of thousands, whose only chance is this inadequate appeal, will be realized or blasted just in the proportion that the attendants of the Sunday schools everywhere—children and adults—give generously or cautiously.

An Economic Crime

THESE words have a harsh sound. They are strong words. They ought never to be used except where fully justified. We are using them after careful consideration and after searching our vocabulary for some milder terms which will do justice to the facts. We are tempted to use even stronger and harsher terms. It is difficult for one to be gentle if he has any sense of justice, when it comes to a consideration of the topic which we propose to discuss in this article.

We are hearing much in these days about economic justice. We are being told that the man who toils is greatly underpaid as compared with the profits which come as the product of his toil. There is just now a world upheaval impending because of the volcanic force created by the burning sense of injustice smouldering in the hearts and minds of the toilers of the earth. Whatever else it may be the Bolsheviki movement has as its motive force this sense of injustice.

But the man who works with his hands is not the only man who has a right to complain. There are certain groups which are suffering greater injustice just now than he. We are being made aware, although slowly, that the ministry is suffering economic injustice. The ranks of the ministry are being depleted in great numbers, due more to this one cause than to any other. The Church is awakening to this fact and many congregations are making amends by substantial increases to the ministers' stipends. There must be speedy repentance on the part of the Church as regards this injustice and repentance too which manifests itself in good works, if the Church is not to become in large measure leaderless.

But there is another group in modern society which is suffering greater injustice than any of those mentioned and concerning which, one seldom hears or sees a word of defense. We refer to the teachers in our own church colleges. The offense against them is nothing less than an economic crime. The facts justify the use of superlatives in describing the injustice which the Church practices against them. These men and women are too modest to make an outcry on their own behalf. No one outside college halls seems to appreciate the gravity of the situation, hence their cause goes unpleaded. We desire now, to state a few of the facts which will prove how serious a crime is being perpetrated against them.

In several of our colleges the teachers are receiving less pay for the year than the unskilled day laborer is earning. In one of our well-known colleges which has given to the Church many great leaders, the head janitor is receiving more pay than the head professors. He will not work for less money—they will. In another of our oldest institutions, junior and senior students go out on Sunday and preach for churches and receive more money for this part time service than the men are getting at whose feet they sit, in the class room, during the week. These words are being written in a hotel, the Negro porter of which receives more pay than the majority of our college professors. "Oh," you say, "you ought not to tell these things to the public. They are shocking and reflect on our colleges." They must be told if the situation is to be remedied. We have covered them up too long already.

The offense is the greater when one knows what is required of a college professor in these days. First, he must have adequate training. The state laws and standardizing agencies require a college, if it desires any recognition, to employ as teachers only those who have the equivalent of at least a master's degree from one of the best universities of the country. They urge the doctor's degree. In order to reach these attainments the teacher must have spent from six to eight years in college and university, above the high school course. The cash outlay for such an education, if one includes what might have been earned during those six or eight years, is anywhere from ten to fifteen thousand dollars. No other group of workers in the world have so much invested by way of preparation. To this must be added the outlay for library and additional training in summer quarters at post graduate schools from time to time.

Second, the college professor is required by the very exigencies of circumstances to maintain a standard of living which necessitates an adequate income. Social functions, literary clubs, national gatherings of teachers of his subject, various educational meetings he must attend. He cannot do his work as he should if these are neglected. In fact he cannot fail in some of these vital matters without losing something of that fine sense of respect for his chosen profession which every successful teacher must possess. These important functions are well-nigh impossible on present salaries. Not a college among us is paying its teachers adequately.

This is not the fault of the colleges. Nearly all of them are incurring large deficits in order to pay even these inadequate salaries. Just last week one of our very best colleges added twelve thousand dollars to its budget for next year in order to pay its teachers better. It does not have the money in sight. Unless the Church responds with generous offerings it will go in debt to that amount. The college presidents are spending sleepless nights over this economic crime and are putting forth herculean efforts to arouse an apathetic Church to an educational conscience. College boards are each year going into their own pockets for generous sums to help reduce deficits. No, the guilt does not lie with the colleges. It weighs heavily on the heads of our churches which for some unknown reason have never seemed to be ashamed of the crime.

Sometimes the rejoinder is made that these teachers are getting all they are worth and that they could not get any better salaries elsewhere. This is adding insult to injury. It betrays a cruelty exceeded only by the ignorance which prompts it. These are the facts. The president of one of our most honored institutions was recently offered a five-year contract at a salary of $6,000 a year with an advance of $500 a year if he would go into another line of work. He refused and stays at his post at a salary of less than two thousand. He has no other income. Just today the writer has talked to a teacher in another of our colleges. He has been offered a fine position at a state institution with a salary of $2,500 a year as a starter. He is going to stay with our college and this year received the handsome salary of $1,400. That actually means he is going to give $1,100 next year for the privilege of staying. He has no property. Another teacher in still another college was offered a salary of $3,000 recently to become the pastor of one of our churches. He refused and continues to teach for half that sum, because he believes that without colleges the Church will fail of its mission. These instances can be duplicated a hundred times. It is the rare exception to find a teacher in one of our institutions who could not secure a much better paying position elsewhere by simply saying the word. Does anyone still say that "economic crime" is too harsh a phrase?

When the history of the Disciples of Christ is finally written by an impartial historian, the most heroic chapter will be the one which sets forth the heroism and unwavering devotion of the teachers who have made and will make our colleges. No other group of men and women in the Church have made sacrifices so many and so important, so uncomplainingly. Their

heroism is unsurpassed. Their dauntless courage and high idealism have made possible all our accomplishments, for without our colleges we never could have become a great people. Many of these brave heroes and heroines are getting old. We have not only failed to pay them in the day of their power but we have failed to make any provision for their old age. We add ingratitude to neglect. *The treatment of the college teacher is the outstanding economic crime of the Church.*

Of all institutions the Church can least afford to be guilty of practicing injustice. He who is the Head of the Church hates injustice of all sorts with an infinite hatred. How can a Church profess to wear His name; how can it claim to be the Church after the New Testament pattern; how can it hope to establish justice, righteousness and peace in the earth if it continues to practice this economic crime against its most faithful servants?

H. O. PRITCHARD.

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Rope of human hair given by thousands of Japanese maidens for use in the construction of the great temple at Kyoto. The cable is four inches in diameter.

Christian Unity Sunday

THE Association for the Promotion of Christian Unity is happy to report that a good number of our churches are responding to the appeal to give one hundred dollars for Christian unity this year. Several of the churches will give that amount, here and there one will exceed it, and numbers of churches are planning greatly to increase their efforts and to make their offerings much larger than ever before.

At a conference in which a group of men were talking about the matter one of those present raised the question of the motive back of all these movements for unity. "Why," he asked, "is unity desired, why do we want it?" After a moment of pause another member replied saying, "I can easily tell you why the members of my communion want unity. It is because Jesus prayed for it, Jesus wants it." This man of another fellowship put into a single sentence the light and logic of the Restoration movement. Christian unity is the burden of our hearts because it is the burden of His heart and because it is so absolutely vital to the salvation of the world for which Jesus died.

More and more Christian unity is coming to be the desire of Christian people generally. In almost all communions there is a growing interest in the cause, and throughout the Church generally there is rising slowly but most certainly an increasing demand for unity. This year for the first time in history a day has been appointed for the presentation of this great theme in all the evangelical churches of the United States.

> "It is further recommended that special prayers be offered and sermons preached on Pentecostal Sunday in the interest of Christian unity."

This is the recommendation adopted at the March meeting of the Ad Interim Committee of the Conference on Organic Union. Pentecost comes this year on the 8th of June. It is intended that the day be observed in all churches and that the great question of unity be presented as an urgent issue.

In our churches the day should certainly be observed more universally and more earnestly than ever before. Surely every church in the whole brotherhood will wish to keep the day. Surely every preacher among us will make this a day for preaching on this great issue. The Master is unmistakably counting on us to speak the clearest and most urgent word of all on this vital matter. The Association for the Promotion of Christian Unity earnestly recommends that our people make much of the day. First, that all of our ministers preach on the great new present-day phases of Christian unity. Events of the last five years have thrown the question up in new and strong light. The necessity of union has been made painfully clear by the great war. The possibility of union is being certified by new attitudes toward the tasks and problems of the kingdom and by new approaches in comity, cooperation and conference. Principles of the basis for union are being discovered little by little in the inexorable sifting which institutions, systems and doctrines are getting in the ethical and spiritual reactions and reconstructions of this unprecedented age. The ideal of Jesus for the unity of His Church was never so needed and never so timely as now. Second, that the day be observed in the homes of all of our people as a day of intercession and prayer for the reunion of the broken Church. This is the one method that Jesus left. He gave us His own example. He prayed for it. So let us. Let us pray daily for it, and let us make Pentecost Sunday a day of special family fellowship with Christ in prayer for the union of all His followers. Third, that special gifts and offerings be made for this supreme cause. The needs of the work are great and the opportunities are imperative. The amount named in the Joint Budget for the Association for the Promotion of Christian Unity is $15,260. There is need for a much greater amount. It is earnestly hoped therefore that all of our churches will give liberally to the work. There certainly are one hundred churches able and ready to give at least one hundred dollars this year—and one hundred individuals who will be glad to become Life Members of the Association by contributing one hundred dollars each.

H. C. ARMSTRONG, Secretary.

A real united Protestantism, filled with the spirit of God, may undertake anything and a divided Protestantism with all our communions in separate compartments must stand with its hands palsied in the presence of the needs of the world today.—*J. Campbell White.*

The Need of Brotherhood

IS there need for the restoration of the practice of brotherhood today? To ask this question is to answer it. Never in the history of the Church has there been greater need. There was a time, in the United States especially, when the people were practically upon an equality. They lived in the country. If a misfortune came to one, the others united in sharing it. They carried on his work. They ministered to him in suffering. They united in making good any loss that might befall him. Changed industrial and social conditions have made this impossible. What would be the effect upon the business interests of today if the editor, lawyer, merchant, clerk, mechanic, laborer and farmer should attempt to care for their sick neighbors after the old-fashioned way of rendering personal service? The need is here and it is growing more acute.

The modern fraternity has come into existence to meet this need. It represents the efforts of men to cooperate for protection in time of misfortune. While they are not strictly beneficent, and certainly not always Christian in their work, yet because of the practical service that they render men in the hours of their need they have come to have a powerful hold upon society. The Church is the highest and best of all fraternities and has it in her heart to do infinitely more for men than the very best of the lodges. And yet often the sympathy and support that by every consideration should be given to the Church goes to the lodge. The early Church had a conscience and a plan for the care of her unfortunate members. While the Church of today is rapidly developing a conscience for this ministry, she is failing of her full privilege because she lacks a plan of cooperation.

Armistice or Surrender?

I AM not an alarmist. I think, however, I see a real danger in the present temperance situation. It is that having won such a magnificent victory in the enactment of the prohibition amendment the friends of temperance will conclude that there is nothing more to do. Having closed the saloons, breweries and distilleries, they reason that the liqour men are completely subdued and that the temperance paradise for which we have prayed is near at hand.

Four things must be considered. First, no law is stronger than the people make it. If the prohibition law is left to the changing notions of local officials it will not be generally or strictly enforced. The liquor people are going to move heaven and earth to see that it is not enforced. If they succeed in this for a few years they will bring the law into contempt and many people will cry for a return of the good old days of license. Already some local temperance organizations are disbanding, but their overconfidence will be costly in the days to come. If the Church loses her genuine interest in temperance when once the law is in force there can be no doubt that conditions will be created that will make it necessary for the next generation to fight over much of the ground again.

Second, instruction in temperance in the Church and public school must go on. The young must know what this age old warfare has been. They must realize what a curse liquor is. Such instruction cannot be sporadic. It must be constant and sustained. The pulpit must return again and again to clear-cut and phophetic utterances covering the whole question. The liquor business that has so thoroughly entrenched itself in our national life cannot be eradicated quickly. Its poison is like the deadly gas of the German army—insidious and far-reaching. Each generation must learn the lessons of temperance afresh. Like the Ten Commandments they must be brought home to each individual and their significance burnt deep into the soul. It will be a sad day when our churches and Bible schools conclude that no longer is such an agency as the American Temperance Board needed because its work is all finished.

Third, the persistent enforcement of the new temperance laws will go far toward the destruction of other national evils. Social vice, gambling and profanity are closely linked up to the liquor traffic. Students of social conditions maintain that the social evil will be a much simpler problem with the saloon out of the way. The saloon created conditions that were most favorable to the spread of commercialized vice. Patrons of the saloon have always been the patrons of the red light districts of our cities. Destroying the saloon will go far toward destroying this evil social condition and will mark a new era in the treatment of that problem. Likewise with gambling and profanity. Who does not know that gambling has given officers of the law no end of trouble because it has been fostered and protected by the saloon. It is the experience in dry states that gambling becomes rather an uninteresting business without such protection. The saloon has always furnished the fever and excitement and bright lights and the victims for the professional gambler, who will find it rather more difficult to prosecute this profession out in the open. It is also an outstanding fact that saloon language is vulgar and profane. The common vocabulary of the American saloon is too gross and indecent for the normal mind to contemplate. We would naturally expect the language of the saloon to be in keeping with the surroundings.

From the above it is certain that the complete overthrow of the liquor traffic will make it much easier to deal with allied social problems.

Fourth, we must make World Prohibition our aim and goal. The war has taught us that the world is a vast neighborhood. No nation lives unto itself. The good of one is the good of all. We must wish the blessings of prohibition, which we shall enjoy in increasing measure as time goes on, to be a fact in the experience of all nations. This is the logic of democracy. It is also the spirit of the gospel. In such countries as Mexico, South America and China missionary work will be hindered and made doubly difficult so long as liquor thwarts the work of the missionary. Many students doubt whether these countries can ever become Christian until the ground is cleared of the drink business. Temperance education and legislation in all lands must parallel the work of the missionary.

Such in brief is the challenge to the friends of temperance. Instead of doing less, we must, if anything, do more than ever, and the heartening feature of it all is that never did efforts along this line yield such immediate large results. We are on the winning side. L. E. SELLERS.

I never drink anything but water.—*Emile Zola.*

I believe there is no worse excitant than alcohol for the literary and artistic worker. Its abuse causes a delirium tremens of the imagination as well as of the body, and even its more moderate use blunts the sensibilities of the nerves. —*Jules Breton.*

You do me the honor of asking if alcohol is a happy excitant for me, from the standpoint of a musical composition. I do not think it is, as I have always preferred to abstain. —*Massenet.*

To my regret I have not time to tell you all the evil I think of it. I have always considered the cerebral over-excitation caused by this destructive liquid as something dreadful.—*Sully Prudhomme.*

Resurrection

A SERMON delivered at the Gaston Presbyterian church, Philadelphia, on Easter Sunday by Chaplain Albert Leo, of the Alpine Chasseurs or "Blue Devils," of the French army. Chaplain Leo, who served for four and a half years in the army, wears the Military Medal and the Croix de Guerre with two palms and four stars. He has been cited six times for daring rescues of wounded under fire.

He comes as a delegate from the United Protestant Churches of France and Belgium to assist in the campaign to raise $3,000,000 for the relief of suffering Protestants of these countries. This money is to be spent to help refugees back to their homes in the invaded regions, to aid widows and fatherless children of pastors not actually killed in battle and therefore not entitled to a state pension, to reorganize scattered and dispersed congregations, to assist their pastors, to rebuild destroyed church property and to help Protestant hospitals and asylums. The campaign is under the auspices of The Committee for Christian Relief in France and Belgium. Headquarters are at 289 Fourth Avenue.

I AM conveying to you this evening the greetings of the Kingdom of the Dead; although that seems hardly a worthy Easter message. For four years I have lived among graves, large cemeteries with thousands of poor graves lying side by side like an army at rest, and lonely graves under the trees in the woods, or scattered on the hills. For years I have lived among the wounded and the dying, and the dead; under such circumstances that I will refuse to give you any description of it. I have walked as close to the great Valley of Death as a human being can do, and I have dared to look right down into it. Whosoever has patrolled along that frontier, and surveyed that kingdom can never see the world with the same eyes again. He discovers the futility of the futile, the uselessness of the useless, and the vanity of what is vain. He wonders how people do not see that way, and how they can go on living ordinary lives, as if they were to live on eternally in this world.

Now the password heard in that sombre kingdom is *"Resurrection."* Not that I ever watched or hoped to watch any one of those torn up bodies stand up and walk again. Not that I hoped, if I myself were taken down, that my body might be miraculously restored to life. From the horror of dissolution itself rose the certainty of life. Bones and corrupt flesh can not be a definite goal of all that hope, of all that will, of all that love. No, no, it is impossible!

After death, resurrection. Belgium has has been killed, martyrized, destroyed and held down for four years, but now she is alive again. Servia has been overcome by numbers, her men have fled, have perished, now she is restored to life again. Poland was killed a hundred years ago, now she has her army, her colors, and she is alive. After death, resurrection. Not automatically, not always, but when the soul keeps alive. And so with Protestantism, murdered in France at least twice, and now so alive that the letters written by our young boys from the battlefields stir the admiration of professional writers rather unsympathetic to our faith. After death, resurrection.

Every year we witness the splendid signs of life springing up again, after the white and desolate winter. In the trenches near Thann a shell had cut down an apple tree across our trench, and we had to bend our heads to pass under it, as one had not dared to remove it. In springtime it was white with flowers, as it still had its roots in the soil, and those who could stop to think, muttered, "After death, resurrection."

CHAPLAIN ALBERT LEO

When we look at our ruined churches in France, when we weep over their sad condition, just some walls remaining sometimes, or burnt stones, we feel confident again and we hope "after death, resurrection." Even so our Protestant congregations, being so few, so discouraged, may doubt and fear for their future. Think of their best sons lying in all those graves, along hundreds of miles. They wonder if their spiritual forces are not struck down. But we still remain, some of us, to cry out to these churches as long as we live, "Not death, no, not death, but resurrection."

This Easter day is not like another Easter. It is not simply a celebration of the past, it is a promise of the future. It is a hope, it is a call to set to work again, to restore what was destroyed, to wake up that which sleeps, to revive that which is dead. Take your share in this resurrection day.

Our best young men, as I said just now, have been killed, but their spirit is alive. Alfred Caselis, 19 years old, killed in action on May 9, 1915, wrote home, "I pray thus for those I love:

" 'O Lord, our God, our good Father, stir our souls, that they should not be like stagnant waters. Let us not fall asleep lazily secure, quietly sluggish, and thinking that is Peace. Let, on the contrary, our souls suffer intensely, sympathizing with any suffering, excited against any injustice, vibrating for any noble and saintly cause. Our Christ, Thy Son, O Lord, hath suffered. But he hath lived so intensely and humanly that we hear Him tell to us lonely human living creatures: "I am Life." Let, O Lord, our souls be alive. Then Thy peace will come on them, not like still and frozen snow, but like the heat of the sun that revives the sap in earth's ducts—Lord, Thy peace be with us. Thy peace and not men's peace. Amen.' "

Wanderland—Wonderland

"Pussy Cat, Pussy Cat, Where Have You Been?"

I'VE been to Lotumbe to see the Chief. But a great many interesting things happened to me before that, which I will tell if you care to listen. Very well, here goes.

I was nine days old when I opened up my eyes for the first time, but the African sunshine was so very bright that I closed them tight for another day or so. The next time I opened them the sun didn't bother me a bit. Then I began to ask questions about my home and found I lived at Stanley Pool on the banks of the great Congo River. Now everyone knows that the waters of the Congo rush out of Stanley Pool through a narrow gorge and then hurl themselves headlong over the cataracts and on to the sea. I'll never forget one time that I nearly went over those cataracts—but that comes later in the story.

While it is true that I was born in Africa, my ancestors all came from Europe, mostly from England. My mother was the proud possessor of three other children beside myself, but I resemble her more closely than the others and always dress in white and gray as she did.

My childhood days were abruptly ended. One morning, as my brother and I were playing hide and seek in some shrubs that grew in the yard of our home at Stanley Pool I heard our mistress say she was going to give me away. Imagine my feelings! But the very next day she took me down to the river in a basket and asked the captain of a steamer that was tied up at the bank if he didn't want a "kitten." My, but I was frightened, but the man raised the cover of the basket and gently scratched my head, calling out, "Bessie, do you want a cat?"

Now, of course I did not know who Bessie was, but pretty soon a smiling, blue-eyed lady came and took me up in her arms, saying, "Oh, the dear little thing, of course I do."

So she took me away and gave me some milk in a saucer. Now, my mother had always fed me and I knew nothing about eating in such a queer fashion. I tried several times, but it got up my nose and made me sneeze. You should have heard the captain laugh. But Bessie said, "Now, Everard, you will hurt the little dear's feelings!"

I was miserable on the steamer. The black boys made a great deal of noise as they loaded it for starting and I could not help but think of the quiet garden where I played with my brothers and sisters. I was looking for a place to hide, when horrors! I missed my footing and fell into the river.

Everybody was busy and no one noticed that I was being carried rapidly out into the rushing stream. I cried out, but no one heard, and then the ugly eyes of a crocodile appeared just beside me. I thought I should faint. It was bad enough to be carried over the cataracts, but who wants to die in the long jaw of a "crock." I swam frantically away from the monster and finally an eddy carried me to shore, where I lay for several hours recovering from my exertions.

By and by a black boy came down the path with a string and hook for fishing. He picked me up and opened his mouth so wide that I could see two rows of shining, white teeth.

"Mo, mpanganzo," (a cat) he said and began to carry me off.

His bare side felt queer to me, but it was warm and I was grateful. In a little while I saw the steamer. My deliverer held me up high in the air and at last the captain saw me and called:

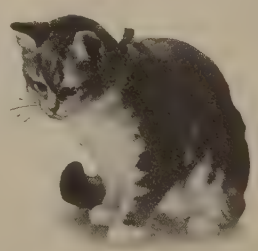
"Bessie, here's your kitten!"

How glad I was to be with my blue-eyed mistress again. She wiped my coat and taught me how to take my milk from a saucer.

One morning just as the sun was getting warm we were approaching a big sandbar and I thought I saw a log lying on it. Bessie had me in her arms. I heard the wheelman say, "nhaji" to the captain. I did not then know much Lunkundo, but I saw the captain get down his gun and the next moment there was a fearful BANG and I plunged all my claws into Bessie's arm. She jumped at that and cried, "You scared that kitten!" but she did not beat me as I deserved. There was great excitement on the steamer, for the thing that I thought was a log of wood was really "nhaji," or a "crock!" How glad I was that the captain had killed him.

I now learned that I was on a mission steamer bound for Lotumbe. It took us about ten days to get there, where I was introduced to "Yoka" and "Mama Wutiji." I have lived at Lotumbe ever since that day and no history of Lotumbe that leaves me out tells the whole story!

Yoka and Mama Wutiji lived in a mud house and they made a hole in the wall so I could go in and out at any time of the day or night. Mama Wutiji was very much afraid of snakes and every night she made Yoka look under the bed. Yoka would laugh at this and say, "You don't suppose Pussans would allow a snake around, do you?" I was very proud to think I was helping to take care of the missionaries. Sometimes a chief would come to the village. He would look at me and say, "Mo, this is the younger brother of the leopard," which annoyed me greatly.



Some other time I should like to tell you about how I came to be married and all about my babies.

I must now say good-bye.

PUSSANS.

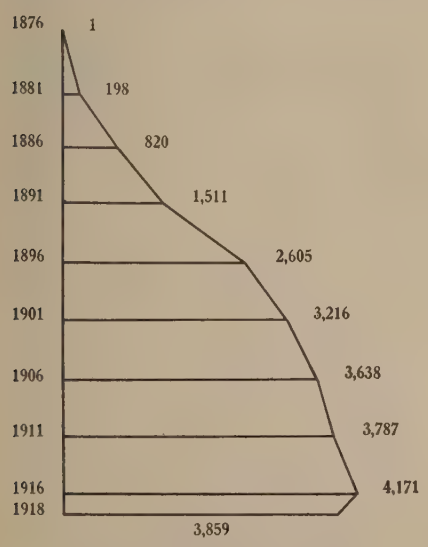
(Interpreted by "Yoka".)

What Children's Day Has Meant to the Foreign Society

By A. McLEAN

THE establishment of Children's Day was the outgrowth of an address by J. H. Garrison to the Louisville Convention in 1880. In his address he said that before he left home his children said to him that they had some money they wished to give that little children living in heathen lands might hear of Jesus. Their gifts amounted to a little more than a dollar. The speaker said that this money could be used only for the purpose for which it was given. The act of these little ones showed that the children were ready to assist.

The Convention recommended that an effort be made to establish a special Sunday school fund, to be devoted to the sustaining of at least one mission in heathen lands, and that, in order to do this, all the Sunday schools be asked to take up a collection the first Lord's day in January, the amount so raised to be held sacred for the purpose named. At that time the Society had no work in any heathen field. The money raised in the collection taken was invested in bonds and was kept invested until the first group of missionaries left for India, in 1882. For a sufficient reason the date of the collection was changed from January to June. The reason was that there were no flowers in January.



Showing the number of Sunday Schools contributing in the years designated.

It should be said that the Sunday schools began to give before they were asked for an annual collection. The first year of the Society's existence, the Fifty-sixth Street school of New York City gave $25; the next year the Central school of Cincinnati gave $50; the next three years the Sunday schools gave $195.10, $201.26, $242.02, respectively. Thus every year from the first they have had a share in the work.

In response to the inquiry, "What has Children's Day done for the Foreign Christian Missionary Society?" it may be said:

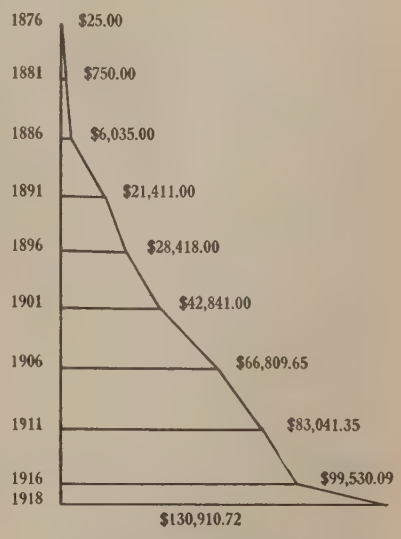
1. That it has greatly increased its receipts. The Sunday schools have demonstrated that they are a veritable gold mine. In thirty-seven years the annual offerings have increased from $758.86 to $130,910.72, and the number of contributing schools from 198 to 3,859. One year (1916) the contributing schools numbered 4,171. The whole amount received from the first is $1,815,218.75. This is almost one-third of the entire income of the Society from the beginning. With this money missionaries have been supported, chapels and homes have been built, hospitals and dispensaries and orphanages have been maintained, and schools have been conducted. Manifestly, a great work has been done.

2. Children's Day has meant an increase in the constituency of the Society. It is believed that more valuable than the money received is the educational influence of the institution upon the givers themselves. The matter of chief importance, it is held by some, is to implant an interest in missions, and to form the habit of missionary giving in those who will be the backbone of the churches in the next generation. Parents are commanded to bring up their children in the nurture and admonition of the Lord. They cannot obey that command in its fulness without training their children to know and love and help in the work of extending the kingdom of God. The Wise Man said, "Train up a child in the way he should go, and when he is old he will not depart from it." He cannot depart from it, for the habit is formed, and the habit makes the man. It has been well and truly said that one who has been diligently and intelligently and systematically trained during the impressionable years to realize his responsibility for the support of missionary work, can no more get away from the sense of responsibility than he can get get away from his shadow.

It is to be borne in mind that Children's Day is the culminating point in the school's missionary work for the year, and not the whole work. The habit of giving cannot be created by observing one day, no matter how great that day may be; or by making one offering in the year, no matter how great that offering. The birthday box, the maps and mottoes on the wall, and the missionary instruction given every week, keep alive and strengthen the missionary spirit.

The aim of the Sunday school leaders is the development of the missionary spirit in all the children, the inculcation of a sense of personal responsibility, and the establishment of the lasting habit of supporting all missionary enterprises. In the proportion in which they succeed in the realization of their aim will the Society be advantaged. When the million children now in our Sunday schools constitute the bulk of the membership in our churches, it is easy to believe that they will support the Society with their prayers and sympathies and substance, as no previous generation has done. It goes without saying that multitudes of the most liberal supporters of the work at the present time received their first missionary instruction and impulse in the Sunday school and in connection with the observance of Children's Day. And though they have put away childish things, now that they are full-grown, they can look back to the time when they spoke, and thought, and understood, and gave as children, and thank God that they were trained up in the way they should go.

3. Children's Day has meant an increase in the missionary staff. Men and women on the field can trace their interest in missions back to what they learned of the field and the workers on Children's Day. The dedication of their lives to missionary service was the fruit of the seed sown in their minds and hearts while preparing for and rendering the Children's Day exercise. The increase of workers is the crowning gain of this Day and all that the Day means. For while the Society needs money and needs supporters, it needs missionaries most of all.



Showing the amounts given by the Sunday Schools in the years designated.

Children's Day has meant, then, these three things to the Foreign Christian Missionary Society: An increase in receipts, an increase in the number of intelligent supporters, and an increase in the missionary force on the field.

Prohibition is now an American policy. No matter what his previous attitude, every loyal citizen should now *be American.* The day of controversy has passed. We cannot henceforth oppose prohibition as a world policy without opposing America.

The Church in the Capital of Uncle Sam's Baby State, Arizona

A LAND of romance and unexcelled climate! A land where beauty of scenery is also unexcelled—and where God has locked in the mountains untold wealth of silver, gold, copper, iron and zinc—and where He has formed valleys the most fertile and beautiful in all the world. After He did all of this then he chased the clouds away and decreed that the rays of golden sunshine should forever fall upon His most favored spot on earth, and thus it is that when one of God's creatures journeys this way and abides awhile amidst its beauties and glories, he soon decides to build his home nest, and with his loved ones dwell contentedly beneath the smiles of his Creator.

One of the most interesting sections in this great and beautiful state is the Salt River Valley. It has become famous on account of its fertile land, glorious sunshine, long staple cotton, wonderful fields of alfalfa and the American Beauty rose. This valley has a length of nearly one hundred miles and a width of from fifteen to forty miles. It has about two hundred and seventy-five thousand acres under the great Roosevelt Dam, the greatest irrigation project in America.

In the very heart of this wonderful valley is situated "The City Beautiful," Phoenix, with a population of 35,000 and a thickly populated community surrounding the city.

Phoenix is the capital of the state and has a beautiful capitol building, nestled in the midst of the most beautiful park surrounding any capitol building, not excepting our national Capitol at Washington. Phoenix is also the county seat of Maricopa County. It will be interesting to know that there are 72,838,400 acres of land in the state, of which 5,690,240 acres are in the county of Maricopa. In 1918 the irrigated land in the state was 424,600 acres and of this area 279,352 acres were in Maricopa County. The valuation of farm property, including grazing land and all improvements, in 1918 was $66,488,622.91 for the state, and for the county of Maricopa, $37,351,034.00. Thus it will be seen that the City of Phoenix is not only sure to grow, but will always be filled with a contented people. The man that works need never be in want.

In the very center of this growing city, which lies in the very center of Maricopa County, stands the Central Christian Church facing Central Avenue, the most beautiful and prominent street in the city. It stands on a lot 137½x150 feet and the building itself is 102x137½ feet. It is said by those who know, to be the best building among our people in the far West. And many have said it is the best arranged building in our brotherhood. Be that as it may, we are proud of our building and the people that had the foresight to undertake such a task. Three years ago the Christian Church in Phoenix was fifth in size. Today it has first place, from every point of view. There is no other church building in the city that even compares with ours. We have an influence in the city and over the state that we never could have had, had it not been for our building. The church is not only growing in influence but in numbers. Seldom do we ever have a Lord's day pass without some one being added to the kingdom. We have made inroads in homes the past year that will help the church for years to come.

Mr. R. E. Dunlap, secretary of our State Missionary Society, speaks as follows, regarding the Phoenix church:

"The effect upon the public in Phoenix was as if a magician had performed some feat of wonder. Inquiries about the people who were able to do such work in so short a time are frequent and earnest. It is an advertisement of the church that everybody reads.

"This building has been an inspiration to our own people throughout the state. Smaller churches have taken heart. Glendale, Tolleson and Tempe have all built new and commodious houses, being helped by the greater building in Phoenix. Douglas, in the southeastern corner of the state, is now planning a building and expects to break ground May 1. Our Missionary Board has a new courage and the people have a larger faith and confidence in their ability to do things. A new pace has been set for gifts to building enterprises and a stronger faith awakened in all hearts."

Edgar Lloyd Smith, Bible school secretary for Southern California and Arizona, says: "The brethren of Phoenix have done far more than build a magnificent edifice. They have given the Christian Church a place of prominece all over the state. There has been a marked increase of interest among our isolated brethren of unentered fields. They can now lift their heads with pride and proclaim themselves 'Christians Only.'"

You ask what gave the church at Phoenix the courage to undertake such a task? We reply the great brotherhood of Disciples of Christ, who had the foresight to organize our great Church Extension Board and select for its managers men of consecration, and of wonderful business judgment and ability. From this Board came our hope. Before we ever moved a shovel of dirt or even sold our old building we wrote Mr. Muckley and asked for a loan. The reply came, "Go ahead and we will help you out." These few words prompted every member to say, "Now, we can do it!" These words also gave us credit at the Phoenix National Bank so that we could borrow money to complete the building.

W. S. BUCHANAN.

Loyalty to Our Church and Country

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 29, 1919.

LOYALTY to Church and country calls for the training of leaders—Christian leaders. The Church, the country, the world, is in need of leaders today as never before—leaders with faith, high ideals and dependable character.

The future leaders are among the young of the present. Strong citizens and leaders die in every community and young men and young women naturally come to the front to assume the responsibility. Are they trained and prepared for the task? Are they able to use the powers and faculties God has given them or are these latent and dormant?

One of the common mistakes of church and community leaders is that they are so engrossed with their own responsibilities that they fail to train leaders to take up the work after they have gone to their reward. The leaders of ancient and modern times have been those who were prepared, capable and able to perform the tasks awaiting them. Every great leader was once young and obscure, but has been called to execute some particular task because of his fitness for it; his training for it. Moses, the law-giver, and leader of the Israelite nation rose to his high calling after years of preparation and training. Woodrow Wilson was unknown to the majority of people before he was elected President of the United States. He was obscure while in training.

The Church should be awakened to the opportunities open to her for training the youth of the land; for do not civilization and religion center about the child?

Environment and education are important factors in the moulding of life, in the development of character and in training leaders. We must take into account the urgent demands for clean, wholesome amusement—amusement that will develop the physical, mental and spiritual needs of life. In the Klondike coke region, we are trying to meet this need through the Boy Scouts, Camp Fire and Blue Bird organizations, which give opportunities for varied, miscellaneous programs and activities such as swimming, rowing, hiking, scouting, singing, sewing, caring for and teaching little children, practicing thrift and economy.

To pursue knowledge is one of the Camp Fire laws. We are laying great stress upon it, for we realize that through education and knowledge come a vision of better physical conditions, a yearning after a higher spiritual life and a determination for a fuller realization of life in all its meanings, with the power of attaining these ideals. Education is not the imparting of information alone but the development of character, of leaders, of successors.

The Daily Vocation Bible School is a means of training the hands, mind and heart to greater usefulness. Here the children are in personal contact with Christian teachers from four to six hours daily for six weeks. The hands are taught to weave and sew. Some surpass in reed, pine and raffia basketry and cord hammocks; while others, even small fingers, are more proficient in knitting, crocheting, tatting and the more practical stitches. Many useful garments are completed each year during the school session. Little ones excel in Bible drills and gospel stories and never tire listening to the teacher in her talks on "personal hygiene," "habit formation," "help one another," and "nature talks."

No small and less important part of the school is the annual picnic and outing held at the close of school. The good times had together on this day are rehearsed throughout the year and with always that hope and anticipation awaiting them in the next school year. BESSIE BECKETT,
Missionary, West Pennsylvania Coke Region.

Latest (1917) Protestant Missionary Statistics for China

EVANGELISTIC.

Foreign Force:	
Men	2,263
Single women	1,818
Married women	1,819
Stations	844
Out-stations	6,121
Chinese Force:	
Ordained men	846
Unordained	8,220
Women	2,579
Organized churches	3,767
Other places of worship	4,121
Communicants	312,970
Christian constituency	654,658
Sunday schools	4,301
Teachers	12,416
Pupils	210,398
Other religious organizations	888
Chinese contributions (Mex.)	$846,787

EDUCATIONAL.

Foreign Force:	
Men	405
Women	592
Chinese Force:	
Men	7,635
Women	2,998
Kindergartens	755
Pupils	3,497
Lower elementary schools	5,329
Teachers	6,609
Pupils	20,832
Middle schools	228
Pupils	11,892
Colleges of university standing	18
Students	772
Normal and training schools	119
Students	3,125
Theological schools	30
Students	610
Industrial schools	32
Pupils	1,375
Orphanages	38
Orphans	1,158
Total under instruction	191,033
Chinese contributions (Mex.)	$1,231,149

MEDICAL.

Hospitals	320
Foreign Physicians	351
Foreign Nurses	162
Chinese Physicians	212
Chinese Medical Assistants	377
Chinese Nurses	895
Number of Beds	13,712
In-patients	119,097
Individuals treated in dispensaries	1,440,461
Total treatments	3,285,067
Schools for Nurses	65
Students	715
Chinese contributions (Mex.)	$862,086

To Go About Doing Good

IN following the footsteps of Jesus, as we are seeking to do through the National Benevolent Association, we must of necessity hear many a pathetic story and must try to soothe many an aching heart. During the month of March twenty-four children and six mothers appealed to one of our Homes alone for shelter, protection and care.

Here are just a few of the stories told by these unhappy victims of misfortune. We will not attempt to portray the pathos of the scenes accompanying these appeals. One must be present to understand what is felt.

The first case that presents itself is that of a mother with two little girls, four and two years old respectively. She was driven to distraction by the cruelty and non-support of her husband. He has a boy by a former marriage who abuses the little girls. The safety of her two girls and herself compels her to seek refuge and so she begs pathetically for work in one of the Church's Homes that she may care for herself and children.

Another mother comes with two children, a boy and a girl. Her husband left her two years ago. He is now in the army, but she gets no support from or through him. She has a position at $10 a week, but must have a better and safer place for the children. She is a member of the Christian Church.

Here is a father in jail for abusing his wife and children. The humane officer has taken two children to the country and sends the mother with her baby to the Home asking for work for herself and care for the baby, a year and a half old.

A widow for six years, finding her struggles to support herself and two boys becoming too great to bear, appeals through one of our preachers for admission for the little fellows.

A mother with a little girl four years old came to the city for work. She was stricken with influenza and sent to the city hospital. Her husband is in the army overseas; her near relatives are all dead. The child was sent to the Home by the Humane Society.

A father came with a girl eight years old. The mother had died a day after the child's birth. The child was feeble-minded and could not be admitted. The home for feeble-minded children was recommended. Our sympathies went out to the father.

A man and woman called to look over the Home, and liking the appearance of everything, asked admission for five children, the oldest ten. The mother had died when the youngest was born and the father had just died of influenza.

A father came bringing his two little ones, eighteen and five months of age. The mother had died of influenza. The children had been in a private home, but he was not satisfied and hearing of our Home brought them to us.

A mother comes seeking admission for her little six-year old girl. Her husband had been killed in a railroad accident. Her money for damages had been badly invested and lost. She had but little left and was too frail and delicate to do much work.

Another case of desertion—a mother brings two little ones, two and one years of age, the father gone, no relatives to care for them. She could get a position as waitress but for the care of the children. And so on. How full of tragedy is this life of ours! What a privilege to help relieve it, if only a little!

Courtesy National Americanization Committee

Good Americans in the Making—The Factory Night Schools

Christian Americanization

WHAT is a good American? What makes poor Americans? Is there any such thing? Is a person who lives in America an American because of that fact? What determines whether or not he is an American? If he does not measure up to American ideals in spirit and action what is the cause of his shortcomings? What may be done to make a resident of America who is below standard, measure up to the best ideals of American life?

This is not an official questionnaire. These are some of the questions that face an American every day. We have come to think of the process of making Americans as having to do wholly with the assimilation and education of foreigners. Is it possible that there are some American-born persons whose forefathers were Americans, who may need to search their own hearts and think anew of their ideals and attitudes?

What is the difference between a Christian American and any other kind? There is scarcely a day but that the Americanism and the Christianity of men and women, boys and girls are being challenged. No one dares to be uninformed or to give hasty opinions. Every American must read and think and be ready to act as the emergencies of community and national life present themselves.

The educational agencies of the local church must include in their courses of study and in their plans of work the best information and the safest, sanest program of activity.

The missionary educational material for use in the Sunday school and other organizations of the local church, during the six months from July to December, 1919, are upon the general theme of "Christian Americanization." The book of platform lessons is entitled *Making Good Americans* and finds the expression of its spirit in the slogan "Good Americans, for a better America, for the best service to the whole world." There are about twenty interesting stories presenting four phases of Americanization as suggested in this challenge, "What should a good American have?" The response is easy to say but not so easy to attain: "A strong body, a good education, the will to help his neighbor, the spirit of Christ in his heart." The stories are presented under the four heads indicated in the response picturing the work done through hospitals, dispensaries, milk stations, visiting nurses, night schools, classes in citizenship, sewing classes, community activities, mission Sunday schools and other agencies. Each story is complete in itself and the series is launched in a patriotic program designed for use the first Sunday in July and filled to overflowing with the spirit of Christian patriotism. The use of the navy church flag and other interesting ideas are introduced in this program.

This book of material for the platform is planned for use in Sunday schools that have one opening program for the entire school above the Primary, or it may be used in the different departmental programs in the Junior department and above. Accompanying it there is an attractive wall poster giving the slogan and the response. There is also a sheet of pictures for posters and the bulletin board. These are exceptionally fine.

For the Primary department there is a series of picture stories with six large pictures accompanying them. These are such as have been issued occasionally during the past few years and have come to have a real place in the plans of the Primary superintendent.

The mission study book is entitled *Christian Americanization* and is written by Dr. Charles A. Brooks. It is a masterly presentation of this theme and will open up large possibilities for every study group that uses it. It may be used in the presentation of brief themes before the adult department, and its most successful use will probably be found in study classes organized for weekly study and discussion. This book is issued jointly by the Council of Women for Home Missions and the Missionary Education Movement. therefore it will have a very wide use in all the departments of the church.

The price of this material is as follows: Platform Story Book, *Making Good Americans*, Poster and Sheet of Pictures, 25 cents. Set of Primary Pictures and Stories, 30 cents. Mission Study Book, *Christian Americanization*, 40 cents (paper). How to use Manual, 5 cents.

Complete set of material, $1.

Other books for reading and study by young people and boys and girls will be available for use in the Church School of Missions and for summer conferences. Each local church should secure this material immediately in order to begin its use the first of July.

JOINT COMMITTEE ON MISSIONARY EDUCATION,

American Christian Missionary Society, Cincinnati, Ohio.

Christian Woman's Board of Missions, Indianapolis, Indiana.

Foreign Christian Missionary Society, Cincinnati, Ohio.

What Happened in One Sunday School

EVERYONE in the audience saw the little girl trip her toe as she came on the platform and all awaited the giggles from the rest of the children grouped on the side. But there wasn't a single smile! There was one person there interested enough in this almost unbelievable happening to make some inquiries of the dignified lady who had charge of the Children's Day program. It seems that for each of the groups in the various exercises a little mission study class had been organized and interesting facts about the field told to the boys and girls. Then, on the night of Children's Day, just before the program was to begin, all who were to take part in the exercises were taken quietly into a room, their leader explaining to them again the meaning of the day, following with an earnest prayer for the success of the program. The interested person wondered no longer that the group on the platform did not become demoralized at the tripping of an excited little foot!

With the Near East Relief Commission

London, England.

To Friends in America:

Our stay in London is drawing to a close and perhaps I had better report my movements for the last few days.

Our trip across the Atlantic on board the good ship Mauretania was without serious incident. She is the fastest ship afloat and would have made the journey this time in six days or less had we had any decent coal. Fuel is a very serious proposition both on ships and over here in England. As it was, we reached the harbor of Southampton at 9:00 a. m. on Friday the seventh day after our departure from New York, and there we had to wait until one o'clock for the high tide to take our big ship to her dock.

Friday night we spent in Southampton, which is a very historic city and a very busy city these days too. During the war 26,000,000 troops sailed into and out of Southampton. This was the home of Isaac Watts, who wrote many of our great church hymns, and from this port the Pilgrims sailed who landed on bleak New England shores in 1620.

We have here one of our strong churches in England which is doing an aggressive work. I did not meet the pastor, but I did meet T. S. Buckingham, an English preacher who for twenty years preached in the States. For a part of that time he served in Kentucky churches where I knew him well. He is spending these last years of his life in old England—his native land—and is grateful to our Board of Ministerial Relief for an annual allowance that helps to keep him comfortable.

On Saturday we came up to London. With the exception of Sunday, when we scattered to various churches, our time here has been about equally divided between sight-seeing and waiting in various governmental offices. The numbers of vises and signatures and permits we have to secure is something tremendous. If we were ordinary tourists, we would long ago have been ordered home, but the fact that we are out on a relief work backed by the Department of State of the United States Government has gotten us along O. K. thus far.

Recent disturbances in Egypt however, at present indicate that our stay in that country must be a very brief one, while threatened strikes and the new rebellious uprisings in southeastern Europe indicate we are going to have no easy time of it as we get farther away from the United States and England. We are promised military protection as we go through Palestine, Syria and Turkey and we are evidently going to need it.

I have had two very interesting conferences with prominent men in London, one a Turk and the other an Armenian. The attitude of these two men toward us is markedly different. The Turk thinks we are on the wrong track—the Armenian says we are a veritable Godsend to his stricken people. We must of course get nearer the actual territories involved to get the actual facts in the case.

We leave London on Saturday, the 29th, going via Southampton to Havre, then to Paris. This is the usual route for civilian traffic since the war began. We will be in Paris from Sunday noon to Monday at 8:15 p. m., when we take the train for Marseilles, due to arrive there Tuesday at 10:35 a. m. The next day, April 2, we will board the Dutch ship Canberra for Port Said, Egypt, which port, at the entrance of the Suez canal, we ought to reach by about April 6 or 7. As our instructions have been to get to Egypt by April 10, we think we are doing very well to get ahead of our schedule three or four days.

Personally I shall be very glad to get to a warmer climate. England is cold—fearfully cold—and these English people seem to enjoy sitting around in cold rooms. I do not wonder that they drink tea about three times a day, besides at their meals. The only time I am really warm is when I am in bed. The offices remind me of my desk and Miss Maus' on a windy day. But I suppose southern France will be more genial, and of course Egypt will be warm, really pleasant, at this time of the year.

Robert M. Hopkins

I shall not tell you all the sights I have seen in London. One of the finest experiences I have had was the other night while attending the opera to see in a box very close the King and Queen of England, the Prince of Wales and the Queen of Rumania. I had thus a much better view of the royal party than I had on my other visit here in 1913.

I hope everybody is well and busy and happy in the offices of the American Christian Missionary Society. I think about you all often and would like to hear from the office every day, but am not expecting word until we get to Jerusalem about Easter time—and of course may not get any word then.

ROBERT M. HOPKINS.

Ten Golden Minutes

IN the "passing out" of C. C. Smith to join the "choir invisible," the world has lost a good man, especially the world of our Christian Church brotherhood. His name, as we read it in a recent number of WORLD CALL, brought back to our mind the first time we ever saw him. It was at the National Convention held in Indianapolis in 1897. We had been trying hard to get a few minutes before the convention in which to make known our work of mercy and love to the brotherhood, but had failed. Brother Smith came to us and said, "I will crowd my speech up so that you may have ten minutes of my time. I think that your work should be known." And so Mrs. Garrison, who was then our president, led Miss Mattie Williamson, then the matron of our Orphans' Home in St. Louis, the only institution the National Benevolent Association had at that time, to the platform and introduced her to tell something of the kind of work we were doing in the Home. This was the beginning of our public appearances in the National Conventions—thanks to Brother Smith.

At that time he helped us more than he knew. His heart was with the poor and needy, the widow and the orphan; he wanted to help and so he did what he could. In the gift of these precious ten minutes he assisted in launching a great work that has breasted the waves of many a storm and is year by year nearing a sure and safe harbor. The one small home for children told of by Miss Williamson on that eventful day (she is now the widow of one who was once one of Missouri's well-known preachers), has been multiplied by six, located in different parts of the United States, and to these have been added five Homes for the aged and two hospitals for the sick. It is not likely that Brother Smith ever gave himself any credit for even a small measure of the good that resulted from that gift of ten minutes. That was near the beginning of great things as well as of mighty struggles; the latter we trust are now well nigh over. The Association and its great ministry stands a monument to the unselfishness of this generous souled Disciple of Christ.

MRS. J. K. H.

Victory Makes Opportunity

MEN'S faith has been shaken by this war as perhaps never before, yet never has there been a sublimer victory for their faith. It is a victory for the ideals of Jesus Christ which we see triumphant over the ideals of brute force. We look into the future again with stronger faith in the power and wisdom of God, and in the ultimate success of His Kingdom on Earth. Amidst our thansgiving, however, we must pause to face anew our task. Our work is not over. We see it today larger and harder than before. We are again dreaming of world peace. The complete realization of these dreams can only come when the message of our Lord becomes a part of the life of every nation—the basis indeed for their life. The spirit of Christ is the only power that can bring peace into the hearts of the millions of earth.

We see the task larger than ever, but we no longer deem it impossible. Our little faith has been justified overwhelmingly. We have seen the peoples of earth giving of manhood and womanhood, of money and materials, of time and sacrifice and for a spiritual cause—for ideals—for the sake of generations yet unborn. We have learned to give as we never dreamed we could give. We have given without stint of our wealth and manhood for the cause of freedom and righteousness in the world. In the face of this magnificent giving and in the face of the needs of the great non-Christian world, can the Church be satisfied with a narrow program for the evangelization of the world?

The world has grown infinitely smaller in these few years. No nation, no people has been able to remain entirely aloof from the world life. No nation may now live unto itself. India has felt these influences. India has given freely of men and materials. Indian troops have fought side by side with other allied troops in the West and in the East. Indian troops helped to free Palestine and Mesopotamia from Turkish misrule. Even now they are being used in Mesopotamia in reconstruction work, part of which is the renewing of the ancient irrigation systems of that country. Some of our own Christian men, mostly from Damoh, are now on their way to Mesopotamia to be used in this work.

For the first time in history the Indian people have felt the pulse of the world life. The remotest village in the jungle, the little village in a lonely Himalayan valley, all over India, they have all felt it. They know that the whole world has been involved in the conflict. They know that their own troops have taken part, too. Scarcely a person in all India but has felt the pinch of high prices. For thousands it has meant almost starvation, and the end is not yet. They all know that the war is the cause of it, too. They are learning that they can not live alone. The men returning from the various fronts will become a ferment. Caste regulations and distinctions, though firmly rooted in age-long customs and traditions, are nevertheless being modified by contact with the Western World. They can not help being further modified by these new influences. New stirrings of nationalistic yearnings are evident. New elements of self-government are soon to be inaugurated in India. What will the future hold?

Of one thing we may be sure. The opportunity before us is one that the present missionary force can not adequately handle. The Gospel has never had a more favorable opportunity. There are places on every hand where no work is being done. In some places people are ready to come in large numbers whenever we can take care of them. They need to be taught and trained, and the present force cannot do it. India has seen the victory of the Spirit of Christ over the spirit of evil, of right over might in this world conflict. Oh for a host of new workers backed by the spirit that has been behind our men in France, that they might bring to these people the message of the victory of Christ over all the evil in one's life! Oh, for the Church with eyes open and heart aflame ready to spend and be spent—that the Kingdom may come in India, and all through the East and West and North and South!

T. NEWTON HILL.

Lucy King DeMoss

NO, this is not an obituary, nor a salutatory, nor a valedictory for Miss Lucy King DeMoss. It is just a belated tribute to one of the handiest and most useful little women who ever worked around the offices of a missionary society. For the past six years she has prepared the Children's Day programs. She has arranged the music, the order of exercises, written most of the parts for classes and departments, and gathered the recitations and poems to fit the programs. Occasionally she has herself written the poems and some of the beautiful little child rhymes.

A number of the songs used in the exercises have been written by Miss DeMoss. The one this year entitled "The Ring of Friendship" is especially adapted to the idea of the Children's League of Nations.

She's always "Knee deep in June" from December to July. It would perhaps not be overstating the matter to say that three million people have read and participated in some way in the Children's Day exercises which she has prepared.

Lucy King—that's her office name—is also the author of the "Little Journey" series of missionary lessons that have been used in hundreds of our Sunday schools. The first was entitled *Little Journeys to Far Countries.* It was very popular from the start. Then followed *How the Missionary Works, Then and Now in Africa,* and the fourth now in use is *With Hammer and Hoe in Mission Lands.* A new vision has come into the Sunday schools using these fine missionary stories, full of interest and information. Miss DeMoss has also written the Endeavor Day programs for the past six years.

Lucy King is the handy man around the Mission rooms. Instead of "Let George do it," it is usually "Let Lucy King do it." If folks around the office get into difficulty, they tell their troubles to Lucy King. If pictures are needed for any of the articles, Lucy King has an intuition as to which pictures best fit the article in question. If the editors of WORLD CALL want pictures from foreign fields, they have already learned to put in a long distance call for Cincinnati: "Miss DeMoss? Indianapolis calling!" Without stopping to hear more, Lucy King makes a beeline for the picture files. She's almost worn out one good pair of English walking boots since WORLD CALL began.

Someone asked not long ago, "What is Miss DeMoss' official title?" It had never been thought of before. You would never think of her as being an *official* anyway. We really don't know what to call her, but we do know that it would be very difficult to get along without her.

How to Use the Year Book

LET others speak for themselves, but there is not a volume in my library that shows as much wear as my different Year Books. When I read the religious papers and see the reports from the field, I often turn to my Year Book and look up the record of the church and the minister. I follow a church dedication with a study of that church for the past few years to see what effect building a new church has had upon their giving away from home. Of course, I would not consider a call to a church until I had looked up the record of that church in the Year Book for some years past.

I have made use of the Year Book with my congregation by showing the record of our church in comparison with other churches. Sometimes I present a list of twenty churches and put on the blackboard all the facts as revealed in the Year Book. There is an inspirational value to the Year Book. What other churches are doing we can do.

In the four years I have been working with the Flemingsburg church we have used the Year Book with telling effect. The fact that our offerings to missions, education and benevolence have increased from $1.31 per member to $7.34 per member is due, in no small measure, to our use of the Year Book. We take no little pride in the fact that we have had a unanimous church for a number of years. We take it for granted that the columns are placed in the Year Book to be filled and we show something given to each cause. The minister who does not take a pride in making a good showing in the Year Book loses the inspirational value of the book.

Progress is a matter of comparison rather than absolute condition. It is not only a question of how much your church gave last

year but how much did your church give last year in comparison with year before that? The Year Book is probably the only record most churches have of their giving.

Facts, as presented in the Year Book, make interesting reading in the local church paper. When letters of membership are presented from a distant church and reported in the next week's parish paper, it is a good thing to record some of the giving of the church from which the new members came. In this way connecting links may be formed between churches and comparisons made.

I know a banker, an elder in the church, who keeps his Year Book on his desk at home. One evening we were talking over church matters and mention was made of a certain church. To my surprise he told me what that church had been giving in the past few years and then reached for his Year Book to make sure he had correctly stated the facts.

I cannot close this article without expressing my appreciation of the fine work done by Miss Sebastian and the Statistical Department of the American Society. Often the only comments they hear are the complaints because of the mistakes, that are, in the very nature of the case, bound to be made. H. M. STANSIFER.

Behind the Scenes in the Christian Orphans' Home

THE month of March has been quite a busy one. The carpenters have been busy trying to repair the screens and get them in place before the flies appear. While the screens are considerably patched they will serve for another year or two after having been repaired.

Our friends from out of the city have made us very glad by responding so liberally to our needs. The Loyal Daughters' Class of Mattoon, Illinois, sent thirty beautiful little dresses, forty pairs of stockings and other clothing for the use of the children. The Frenchmen's class of Quincy, Illinois, sent forty-two dresses and a lot of other clothing.

From Holliday, Missouri, eleven dresses came, made to special measurements; potatoes, dressed chicken, beans and fruit. From the Willing Workers Class of Princeton, Illinois, we received twenty-six dresses made to special measurements together with some other clothing.

The Daughters of the King of Paris, Missouri, sent this message with their box of clothing: "The ladies are so interested I feel sure they will continue the work. I had a reception at my home yesterday and exhibited all the clothing made by the Class. I have interested the Union Church in the country and they are working and will send a box later." In this box were twenty-five dresses made to special measurements, thirty-two other gingham dresses, sixty-four panty waists, thirty-four napkins and other clothing. All of the above mentioned clothing was new.

Mr. Elbert Richmond and wife are due a vote of thanks for the forty-two pounds of fresh beef they sent to the Home during the month. Our friends at Cherry Box, Missouri, have our thanks for a barrel and a box of cookies. Cookies are a real treat this time of the year, especially since we haven't had any since Christmas.

Easter eggs! did you say? Yes, two cases already. One case from Loman, Illinois, and another from the Loyal Women's Class of Neodesha, Kansas.

Mrs. Algers says she's not a bit jealous of all the nice things the girls have received this month, but with tears in her eyes she reminded us that nothing ever comes in for the boys. When asked what was needed for the boys, she said, "Just everything." Mrs. Reese in the nursery was quite exercised over all the girls getting hats and her boys being left out.

The Milliners' Club which is made up of a number of ladies of the Union Avenue church, Mrs. Chilton and Mrs. Trent, chairman and vice-chairman of the Club, have given much time during the month to selecting hats for the children and trimming them. They had an all-day meeting at the Home and were ready to confess that they had a good hard day's work when evening came.

Fifteen children, whose birthdays came in March, were entertained very beautifully by refreshments consisting of cake and ice cream.

BETTIE R. BROWN.

The Man Who Handles the Children's Day Money

ONE of the men who has been working somewhat behind the scenes among the Disciples of Christ is Mr. C. W. Plopper, who has been the treasurer of the Foreign Christian Missionary Society for the past eighteen years. In that time he has received and disbursed in the work of the Society a total sum of $6,399,361.11.

The money comes in every possible way. In bills, in coin, in checks, in drafts, in post-office money orders, in Thrift Stamps, War Saving Stamps, and Liberty Bonds. Sometimes checks come in unsigned and Mr. Plopper gets them signed. Sometimes money will be received with no letter or name enclosed, the only identification being the postmark on the envelope. Mr. Plopper has an instinctive way of tracing it down and finding out which church should have the credit for it. An auditor checks up the books and accounts once a month, and every account has been absolutely correct for the past eighteen years.

Mr. Plopper is the friend of all the missionaries. He sends their salaries each month, whether the Society has the money or not. (If necessary, he goes to the bank and borrows it.) He looks after the missionaries' children's allowances. Since the missionaries are so far away, he keeps the insurance premiums paid up, and keeps a record of the new pension system for missionary families. He also routes the outgoing missionaries, purchasing their railroad and steamship tickets. He helps in the purchase of supplies, such as medicines, hospital equipment, flour, household goods, books, and he even sends subscriptions for the *Ladies' Home Journal* for some of the missionary wives. Now and then he has orders to pay the bill for a brand new baby buggy!

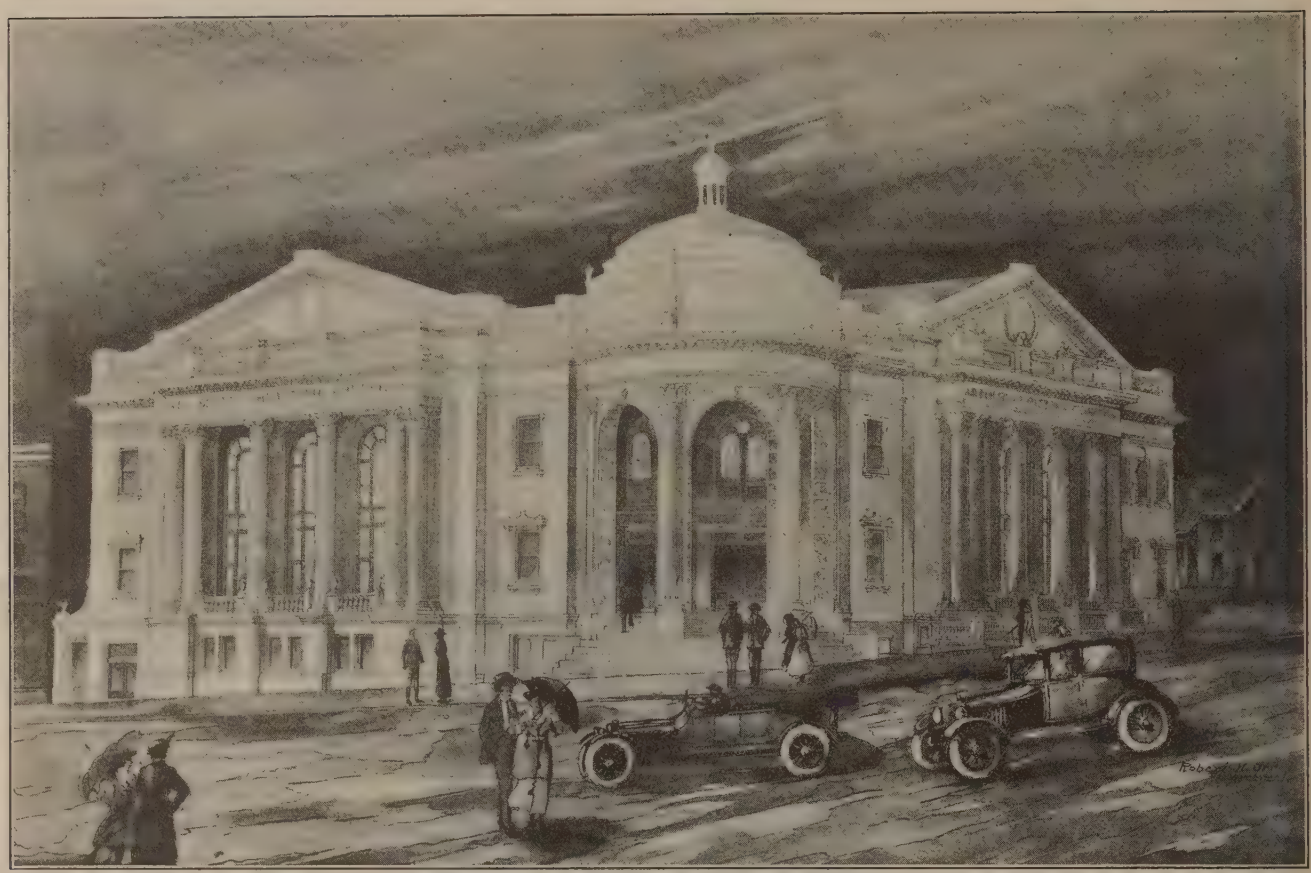
Mr. Plopper is the man who handles the Children's Day money. It comes in from large and small Sunday schools in large and small amounts from around the world. Last year his adding machine showed that the Sunday schools sent in $130,910.72. It is oiled up, spick and span, all ready to add up the $175,000 which will begin to pour in immediately following Sunday, June 1. The Sunday schools have never yet taken a backward step and this great historic year they will not disappoint the adding machine, nor Mr. Plopper, nor the faithful missionaries who are at the far front, who went out on faith, believing that the home church would not break faith with them.

A Pathetic But Common Picture

A FEW weeks ago a little mother, thin and frail, who looked scarcely more than twenty, with a golden-haired, brown-eyed, beautiful baby of twenty-two months clinging to her skirts and an infant of five months, born after the father's desertion, in her arms, came pleading for work and a home for her babies. We had not a single vacancy, both babies were under age, and the little mother was desperate. She had no means, and could not work with two babies in her arms, as it were. I could do nothing, and yet I cannot rid my mind of that pathetic picture, as the mother left with tears in her eyes, saying she'd die before she'd give her babies away. She had no one to whom she could go, and could not work with the babies to care for, and she had no special training for work. What would you do if you were left unequipped, without funds, with yourself and two infants to care for? Frankly, I confess I would not know which way to turn. MRS. E. D. VAWTER.

C. F. Swander of Oregon writes of the St. Louis conference:

That was the best secretaries' meeting we ever had. Conferences concerning the practical phases of our work are what we need rather than papers upon topics of interest. We need to get to doing things together, to co-ordinate our plans, so that we will be doing our tasks after a common program. Each man can direct his work largely after his own inclinations, but we should always have a directing program. Heretofore we have always been givin a job to do without reference to any other man's job. We need to be harnessed up in a 48-mule team, harnessed together, I mean, and then pull together for early and complete success.



Proposed New First Church in Seattle

Things Doing in Seattle

AT the far northwest corner of the United States stands the great city of Seattle, beautiful for location and facing the Orient. Every visitor to this charmed region is impressed with the natural beauty of the Puget Sound country. The city, like Rome, is built upon seven hills and from one of numerous high points within its limits can be seen the snow-capped range of the Cascades to the eastward, with Mt. Rainier rising to a height of over 14,000 feet. Westward one sees Puget Sound with its many islands and peninsulas, and farther on the Olympics crowned with eternal snow.

This city is growing commercially, and now boasts of a population of 400,000 people. Its ship building, lumber and fishing industries employ many thousands of people. A few years ago the Northwest went into the dry column and the good effects of prohibition are acknowledged by the business men of all its cities.

The Disciples of Christ are not as strong here as in many parts of the country, however, eight congregations present the plea and aim. The First Christian Church holds an enviable reputation among the other religious bodies of the city, chiefly for its liberality and its modern methods in Bible school work. Nearly three years ago, Miss Clara B. Hunt, a graduate of the Bible Teacher's Training School of New York City, was called as Director of Religious Education.

The present church building was erected by the great sacrifices of the small body of people constituting the congregation in 1902. Long ago it was outgrown and the people have looked forward with hope to a new building. They desire to erect a modern church building which will do credit to our people in the city. By way of stimulus the Methodists have recently voted to erect a million-dollar plant in the down town section. This is to be the center of Methodism in the Northwest. The Methodists of the country at large will contribute $250,000 toward it.

The First Christian Church knew the time had come to act and a little over a year ago Russell F. Thrapp was called from the First Church, Los Angeles, to lead in the undertaking. Soon afterward a large lot of central location was bought and paid for. Mr. Robert H. Orr, a church architect of reputation, was called to plan the building. The building, as shown above, will be of white terra-cotta, and thoroughly modern in every detail. The Bible school will be provided with class rooms and assembly rooms for its various departments.

The cost is estimated at $100,000. This seems a large sum, but nothing less in this modern American city will do credit to our people. The congregation is not made up of people of wealth and this enterprise will challenge the faith and courage of its membership. We should gather at once a large sum for the purpose of helping our churches build in these strategic centers. Other religious bodies have made grants of large sums of money in this and other cities; the Disciples of Christ should do no less.

The St. Louis *Republic* states that the Anheuser-Busch Association is preparing to engage in the production of pork and other food products, using their brewery property for this purpose. Good luck to the new venture.

There is absolutely no basis of fact in the claim that prohibition drives men and women to the use of drugs. A Treasury Committee which has been investigating this question and has compiled much valuable information, shows that the largest numbers of drug users are in saloon territory. Mr. Rainey, member of Congress, and member of the Committee, reports that "The greater number of drug victims and the greater increase in the number of addicts are found in the cities of this land where there have been saloons in every block." The fact is that drug users were drinkers first. There are exceptions, but this is the rule. As the nation gets on a dry basis the craving for drugs will gradually decrease, and as the confirmed victims of drugs die off the demand for drugs will likewise be reduced. No, prohibition does not encourage the use of drugs.

Program Helps

Woman's Missionary Societies and Circles

Bible Study

Luke 10:25-37.

"And who is my neighbor?"

It is interesting to note that some of Jesus' most wonderful teachings came in answer to questions inspired by most unworthy motives in the ones who thus sought "to catch Him in His talk."

In this incident related by Luke, a certain expounder of the law asked Jesus a hard question. "Teacher, what shall I do to inherit eternal life?"

This greatest of all teachers answered the lawyer by asking him a question, "What is written in the law—how readest thou?"

The answer came quickly, but no doubt unwillingly, as no Pharisee would like this procedure of questioning by Jesus: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

The lesson was over, the question answered, and Jesus with a smile commended the discomfited pupil, saying, "Thou hast answered right, this do and thou shalt live."

But the lawyer was anxious to "save his face" and asked Jesus still another question, "And who is my neighbor?" Jesus did not answer directly, but again compelled the Pharisee to answer his own question.

Understanding the motive back of all the seeming interest, and the pride and hypocrisy of the Pharisees, Jesus chose His story to fit His hearer. The scene was portrayed as only the Master could paint word pictures, and the wounded man by the roadside, the priest and Levite indifferently passing by "on the other side" seemed very real to the Pharisee learning his lesson. The point, no doubt, was already being well taken, when Jesus drove it home with the coming of the "Good Samaritan," a hated man ever to the Jew, with his ministry of helpfulness and sacrificing service. It was a dramatic climax to the scene and no doubt the lawyer was seeking how to make his escape "in good form," but the Teacher was not through with His lesson. He wanted the man to answer his own question and He said, "Which of these three thinkest thou, proved neighbor unto him that fell among the robbers?" The lawyer could not evade the answer, and replied, "He that showed mercy on him." Jesus kindly said, "Go, and do thou likewise," and the proud Pharisee went his way.

The Christian world is learning today to find Jesus' content in the word neighbor. It is no longer a question of boundary fences and joining of sidewalks, but of individuals, and races and nations in need.

The neighbor in Jesus' story was the active agent, and it no longer suffices to have the "passing interest" of the priest and Levite that seeks the other side of the highway along which children and women and men are lying, beaten by the sin and ignorance that know no ministry of mercy.

In our study of Christian Americanization we are to see these people in our own land, to whom Christ expects us to show His ideal of neighborliness. This will not be fulfilled by a "passing interest" or even an intelligent study of how our Negroes and "Foreigners at Home" live, if it leaves us on the other side with a highway of indifference between their needs and our response. It will not suffice even to take time to look on these needs and feel a sympathy for them in our hearts if while we look we pass by and straightway forget.

It is the neighborliness that changes environment, that gives words of encouragement and cheer, and that "pays the cost" that meets the requirements of the great Neighbor of Mankind today.

ELLIE K. PAYNE.

OUR NEGRO NEIGHBORS.

SONG.

INVOCATION.

BUSINESS.

DEVOTIONAL PERIOD.

- Song.
- Bible Story: "Who Is My Neighbor?" Luke 10:30-37.
- Prayer.

MUSIC.

OUR NEGRO SCHOOLS.

FLANNER HOUSE.

ROUND TABLE.

- Facts for the Busy Woman.
- Survey of the Local Negro Conditions.

INTERCESSION.

BENEDICTION.

SUGGESTIONS.

WORLD CALL, Page 17.

Leaflets: "Our Negro Schools," 3 cents; "A Day at Flanner House," 3 cents; "A Day at the Southern Christian Institute," 4 cents; "Two Flanner House Friends," 2 cents; "How Judith Willis Served at Home" (A Negro Story), 3 cents.

Facts for the Busy Woman

"According to the 1910 census, the colored population south of the Mason and Dixon line was about 8,800,000."

"Over 90 per cent of the adult Negroes of the South are said to be church members."

"The Negro is innately religious. He is accustomed to depending on the Church, both for spiritual guidance and social life."

"Religion among the Negroes is mainly emotional. Little constructive work is done. The churches are too often merely shacks, and rarely is an attempt made to improve the character of the buildings."

"Immorality, intemperance, illiteracy, poverty, shiftlessness, race prejudice and oppression, industrial restrictions, bad living conditions, debt, the Northern exodus, and lack of leadership, are all factors in the Negro problem."

"Of all the agencies at work for the uplift of the Negro race, the Church holds first place. The economic condition of the Negro is steadily improving. It is the duty of the Church to see that his moral and spiritual state makes an equal improvement."

"Within the last two years 500,000 Negroes have left the South for the North. Used to farming and to outdoor life, they find it difficult to adapt themselves to the northern industrial centers where they settle. Housing conditions are often unspeakable; and the young people are a prey to the worst elements of the city. The Negro churches already established in the North are unable to take care of the newcomers. Unless conditions be remedied, this migration from the South will become a menace to the North."

"According to the 1910 census, there were 1,046,550 Negroes north of the Mason and Dixon line. Within the last two years this number has been increased by approximately 500,000, the newcomers congregating chiefly in Philadelphia, New York, Chicago, Detroit, Pittsburgh, and other large industrial centers."

"In the South, the Negro is primarily an agriculturist; in the North, he becomes a city dweller."

"The causes for the great numbers of Negroes flocking to the North are the racial difficulties encountered in the South and the offers of high wages in the northern industrial plants. About 30 per cent of those who have come to the North in the last two years are illiterate."

"We speak of the 'Negro Problem' as if white people were outside of it—spectators merely, or at most students of it; yet white people are a most vital and problematical half of it."

"Races differ enormously in development as well as in deep-seated characteristics, but there are certain elements of health and progress essential to all races. Weak peoples, undeveloped folk, the ignorant, the oppressed—these too must be set on this common plane and share these elemental necessities of all human life."

"The majority of American Negroes belong to the poorest, most exploited world-class. Three-fourths of the 10,000,000 of them are country dwellers. Over half of all who work for money, men and women, are farmers or farm hands."

"Whether because of racial quality or of environment, the power of initiative in the Negro race is low; they do not, as a race, move against obstacles. But as soon as a vacancy for labor in the North was created they flowed into it as steadily as water flows down hill. The pathos of it was their belief that they were going to friends."

"If the South is becoming aware of its most neglected toilers as an indispensable asset of its prosperity, the North is waking to them as citizens undesired, or as tools to be used and cast aside. This the war has done. It has set the Negro before us as a national concern, a national question to which the times demand an answer. According to our answer we shall rise or fall."

"Of the 7,000,000 Negroes over ten years of age, 5,000,000 are reported by the census as 'engaged in gainful occupations'; of these, 3,000,000 men and women do agricultural work. Their great migrations to the industrial work of the North, show their deep dissatisfaction with conditions on the farms."

"In an investigation made concerning the Negro exodus, extending through a number of counties, it was found that few Negroes had gone from those plantations where housing conditions were good, or where the men had a chance to get ahead for themselves: the heaviest migration was from those farms which offered the "hand" little more than existence in return for his labor."

"It grows plainer that in the welfare of the Negro the welfare of the South is at stake."

"The general dissatisfaction of the Negroes with the general conditions has been summed up by various Negro leaders. They give, with little variation, the following reasons: their people's legal status, lack of protection to life and property, deprivation of civil rights, segregation laws, low wages, and lack of educational advantages for their children."

"The basis of ascendancy, as a great Alabamian has pointed out, is fitness for it, not skill in holding other races down. True faith in our race requires justice to the weak about us. The Negro who measures up to the test should vote; and the white man who cannot should be shut out."

"The heart of the race problem lies in the country. The country wage, the country home, the country school, are vital to any just solution. If the churches are to serve the Negro, they must meet his country needs, and touch and broaden his country life. When this is done the wage question will settle itself."

"A Southern supervisor of white elementary rural schools writes: 'I never visit one of these Negro schools without feeling that we are wasting a large part of this money and are neglecting a great opportunity. The Negro school houses are * * * * * usually without comfort, equipment, lighting, or sanitation. Most of the teachers are absolutely untrained, and have been given certificates, not because they have passed the county examination, but because it is necessary to have some kind of a Negro teacher. Among the Negro rural schools which I have visited I have found only one in which the highest class knew the multiplication table."

"The South spends annually about $6,000,000 on colored public schools—a small sum as compared with the needs, or with the sum spent on schools for the whites. Many children between the ages of six and fourteen are unprovided for—about 25 per cent of white children and 43 per cent of colored.

"Southern state reports show that over 50 per cent of all colored public school teachers have themselves had less than six elementary grades of schooling. In the rural districts, where 75 per cent of the race live, this lack of training is shared by three-fourths of the teachers. The waste of money yearly runs into the millions; the human waste is incalculable."

"The South spends yearly about one-third of a million dollars on industrial and normal schools for the Negroes. The churches of the South are helping to create a sentiment which will make possible greatly increased accommodations and equipment for these teacher training schools, thereby building up ideals of service in both races."

"Money is the least part of what the North has given for the Negro uplift. Many men and women of the North's best blood and culture have spent themselves in the colored schools, moved by that spirit of service to the neediest, which is the very essence of Christianity."

"The Bureau of Education reports 625 schools for the higher education of the Negroes. Half of the $3,000,000 spent yearly upon them comes from Northern churches, $1,000,000 from Northern philanthropy, and $500,000 from Negroes. Two hundred and sixty-six of these schools are classed as important. Others do good work on a small sphere. Others are said to be 'justified only on denominational grounds.' Many of them are known as 'colleges', yet 75 per cent of the 87,000 pupils are in the elementary grades, 11,500 are in secondary departments, and only 1,500 are real college students."

"Since, as far ahead as one can see, most Negro workers are destined for agricultural labor, the outstanding need is for teachers who can adjust the masses to that labor in a way to secure for them helpful, successful and happy lives."

"The need for a ministry of a high type is, according to the best Negroes, appalling; and their preachers who have had fine college training stand out like lighthouses on a rocky coast. The material is there; it is for lack of its development that the people perish in storms of emotionalism divorced from morality."

"The real heart of the race problem is in the attitude of the privileged man and woman to the unprivileged; and God has so woven us all in His great web of life that if we fail to do our duty to these poorest men, women and children, our own sons and daughters must pay the penalty for our neglect."

Hidden Answers

1. What should every Sunday school now be?
2. What is the mission of Christianity?
3. To what country are the liquor makers and venders of the United States and Canada migrating?
4. What per cent of the workers in some of the logging camps of our country hold I. W. W. cards?
5. What centers about the child?
6. How many transmigrations of souls are there for the childless woman of India?
7. What will America have to do because of the suffering and death in Europe?
8. What has occurred for the first time in the history of India?
9. Where are the largest number of drug users?
10. What did thousands of Japanese maidens give for use in the construction of the great temple at Kyoto?
11. Who established the first hospital in Tibet?
12. By what has the ministry very largely been trained?
13. How many foreign physicians in China?
14. How many temples on American soil have been dedicated to the worship of Buddha?
15. What would be a mighty force of righteousness and peace in the Far East?

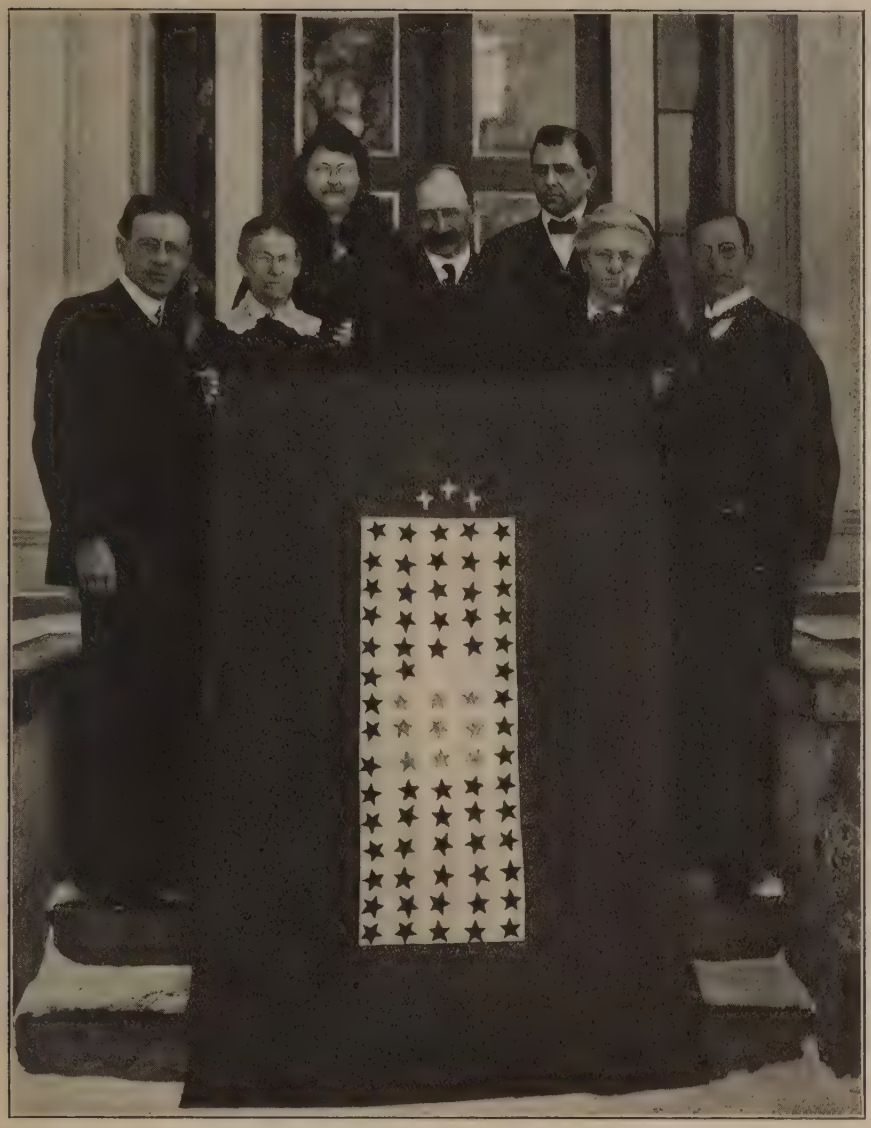
Our Negro Schools

The 1918 report from the Southern Christian Institute, Edwards, Mississippi, says: "The total enrollment for the past year has been 232, coming from 11 states and three foreign countries. During the year 33 have been added to the church at the Institute. The courses of instruction have been strengthened and better work than ever before is done in the school. The state now grants certificates to our graduates without examination."

From the Piedmont Christian Institute, Martinsville, Virginia: "Number of students during the year, 113; number of teachers, 7; number of additions to the church, 20; graduates, 9; students from two states and four countries. Our enrollment, size of graduating class and number of additions to the church broke all our previous records."

From the Alabama Christian Institute, Lum, Alabama: "Number of students during the year, 75; number of additions to the church, 12. The past season was one of our best."

From Jarvis Christian Institute, Hawkins, Texas: "The enrollment reached 135. Six states were represented in the student body. Four of our young men were with the colors. A fine spirit prevailed, both in the school and in the community. Twenty-three of our students were added to the church."



V. W. Blair, Pastor; Mrs. Ewing, Mrs. Weaver, Mr. Pearson, Mr. Weaver, Mrs. Pearson, President Pritchard.

Eureka Missionary Service Flag

THE flag is a field of blue, with a center of white, and the stars are red and gold. The sixty-four red stars represent the living, active missionaries that have gone out from Eureka College. The nine gold stars in the center represent Eureka's graves on the continents of the earth. The three gold crosses at the top represent three of Eureka's college girls who had more to do with launching the Christian Woman's Board of Missions than any other personages. They were Caroline Neville, Nannie Ledgerwood, and Elmira J. Dickinson.

Caroline Neville (afterwards Mrs. Pearre) was reared a few miles from Eureka. She attended the college, and subsequently taught in the town. Her brother, John Neville, was a professor for a period of six years, during which time the college was incorporated (1855). Her father, C. O. Neville, owned a general merchandise store in Eureka.

Nannie Ledgerwood (afterwards Mrs. O. A. Burgess) was born at "Crow's Creek," a settlement near Eureka. During her college life she made her home with her uncle, Professor Fisher, who was a member of the faculty at that time. She became a bountiful benefactress of her Alma Mater in after years.

Elmira J. Dickinson lived in and about the college and bequeathed it the rare inspiration of her noble life.

It was under the spreading trees of the now historic campus that these girls laughed, planned and made merry, as college girls are wont to do. Those maiden plans and hopes were germs of a missionary propaganda which expanded in their magic growth, until today the whole earth is encompassed by them.

It is not surprising that the youth who have followed in the train of these three illustrous missionary pioneers have imbibed the same spirit, so that the glow of the hearth fires of Eureka's missionaries encircles the globe.

Mrs. Emma Ewing, who gave her daughter Ella to Africa; Mr. and Mrs. Pearson, who are giving both their children to Africa—a son, Dr. Earnest, and a daughter, Myrta Pearson Ross; "Mother Ross," Emory's mother, who is giving an only child to Africa; Mrs. Gish, mother of E. P., Nanking, China; and Mr. and Mrs. Lacock, parents of Bertha Lacock Francis, formerly of Porto Rico, all own homes near by the college campus. Mr. and Mrs. Clifford Weaver, alumni of the college, who served as missionaries to Japan, have recently been added to this resident family, Mr. Weaver being the Promotional-Extension Secretary of the college. These two are missionary propagandists. Their influence is being felt decidedly for good.

How the Home Missionary Tasks Appear to a Y. M. C. A. War Worker

THE year 1918 was filled with unusual and marvelous experiences for me. The entire time was spent in Young Men's Christian Association work in the Army Camps. The experience taught me many things and gave me an insight into human nature that I could have gotten in no other way. Many of the lessons learned are proving invaluable to me in my present ministerial work.

I do not believe that the putting on of khaki made any fundamental change in the nature of America's young men. At bottom I think they are just as they were before, and that they will be practically the same when they return to civil life. They will possibly be more susceptible to a truly religious appeal, while undoubtedly impatient of petty, sectarian peculiarities and jealousies. Faith in God and faith in their fellowmen are more deeply implanted in their bosoms. A sympathetic and brotherly interpretation of Christ, sweet in its simplicity and clean of dogmatism, will make a peculiarly strong appeal to them and will be received with open minds and hearts.

Herein lies the golden opportunity of the Disciples of Christ. If we were only in a position to present the original plea as advocated by Thomas and Alexander Campbell, we would sweep the continent. At no time in our history has such a door been opened unto us. But nothing that savors of narrowness or dogmatism is going to get us anywhere. It is possible that our handicap—a tendency toward sectarianism—which has developed through the years, may prove our undoing unless we are big hearted and courageous enough to throw it off and step out into the open upon the fundamental basis of our plea.

I have talked with many of our ministers who have been at work in the camps, both as "Y" men and as Chaplains, and the same spirit that caused them to be willing to endure the hardships of that life will cause them to be willing to go throughout this land presenting a tender and brotherly conception of the gospel of Christ, and they will do it with telling effect. We have a number of men peculiarly fitted and trained for this most important work. All we need is the funds to back them up. If our Home Mission Board only had the money to properly support such men as these, wonders would be accomplished and more progress would be made along the line of Christian Union in the next five years than has been made in any preceding quarter century. W. O. STEVENS,

Lake Charles, Louisiana.

Interchurch World Movement of North America

"If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you which was also in Christ Jesus."

The Inter-Board meeting of the Interchurch World Movement of North America, held at Cleveland April 30-May 1, was opened with the reading of the above Scripture by Dr. S. Earl Taylor, executive secretary of the Movement.

"Cooperation—not union," is the statement used in announcing the purpose of the movement. Does this definition indicate opposition to the union of all who believe that Jesus is the Christ, the Son of the Living God? Emphatically, no! It is hard to find even an occasional leader in Christian work who is against Christian unity. The statement is to stay the fears of those who believe the time is not yet here when the different communions can suddenly come together in all things. But now—without delay—a vigorous and united advance against aggressive sin is an unquestioned necessity. There will be earnest petition by those who have constantly advocated oneness in Christ that this time together in prayer and service will mightily help in the getting ready for real union.

It would be interesting, could it be done, to locate the first suggestion for unity that came during the dark days that developed bitter divisions in the Church. That thought lived. In the heart of every struggle for better things it has been a hidden leaven. It will now work through the Interchurch World Movement—if the Interchurch World Movement is of God.

Recent forerunners of this great undertaking were the Men and Millions Movement of the Disciples of Christ; the Centenary Movement of the Methodist churches; the New Era Movement of the Presbyterian churches; the Victory Campaign of the Baptist churches. The suggestion for the united movement was proposed by Dr. Vance of the Southern Presbyterian church. A meeting of representatives of Mission Boards was held in New York last December. Later the plan was presented to and endorsed by the meetings of the Foreign Missions Conference, Home Missions Council, Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions, Council of Church Boards of Education, Sunday School Council and various interdenominational agencies. Since then it has been endorsed by the boards of many communions.

That there might be better understanding of suggested plans and relationships, also recommendations on the scope and work of the movement, the Inter-Board meeting was called.

Findings of the Conference

WE are impressed with the providential character of the steps and events leading up to this meeting in Cleveland. We reverently recognize what we believe to be the leadings of the Divine Spirit in this Interchurch World Movement.

We believe that the magnitude and the urgency of the present duty of the Christian Church to carry the gospel to all men and to all life call for the greatest possible measure of effective cooperation among the churches.

We are convinced that the spirit of life and of common service which is now abroad among the churches needs for its expression and for its use such an instrumentality as the Interchurch World Movement provides.

We welcome this movement as providentially presenting to the evangelical churches and organizations of America an unprecedented opportunity for cooperative effort to serve the whole world unitedly, effectively, and in the Spirit of Christ.

It seems to us to be of extraordinary significance that it should come into being at a time when the cataclysm of the world war has prepared the minds of men for religious impressions, thrown down the barriers to missionary advance and created an atmosphere favorable to the review and readjustment of industrial, social, and international relations, in accordance with the teachings of Christ.

We commend the proposed method of basing the program of action upon facts to be ascertained by means of comprehensive and careful surveys. We understand that these surveys will not only cover those fields commonly classified as "missionary" but will include all evangelistic efforts; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the churches at home and abroad, general, theological, vocational and professional; philanthropic institutions, hospitals, orphanages, asylums and child welfare agencies; the means for the support of the ministry in retirement, as well as in active service; and the contribution of the Church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction.

We believe that upon such a foundation of established fact the churches and organizations with which we are severally connected can unitedly appeal to the Protestant constituency of America in support of a program large enough, and wise enough, and practical enough to command the prayers, the money and the dedication of life sufficient to man, equip and spiritually energize the movement whose aim is nothing less than to make the Divine Christ ruler of the hearts and lives of all men.

We are persuaded that close and trustful cooperation in such a movement will weaken no true and worthy loyalty to denominational duty but will require, on the other hand, the fullest contribution which each body can make in the line of its own distinctive responsibility.

To meet the natural and proper inquiries of our churches as to the character and purpose of the movement we deem it wise to state: that the Interchurch World Movement is a cooperative effort of the missionary, educational, and other benevolent agencies of the evangelical churches of the United States and Canada to serve unitedly their common present tasks, and simultaneously and together secure the necessary resources of men and money and power required for these tasks; that it is a spiritual undertaking of survey, education, and inspiration; that it is an instrumentality of cooperation and co-ordination of administrative agencies and designed to serve, not to supplant them. It is this positive character of the movement that we desire to exalt. At the same time, to prevent misapprehension, we affirm our definite understanding that this is not an ecclesiastical movement nor an effort at organic union. It will not disturb the autonomy or interfere with the administration of any church or board. Neither will it undertake to administer or to expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate or conflict with denominational agencies. It does not assume responsibility or authority in questions of church or missionary policy, recognizing that these belong to the cooperating agencies and organizations. And we disclaim all statements, by whomsoever made, contrary to this declaration of principles.

We believe that the churches need not fear to trust to the fullest extent such a cooperative effort created by their own agencies and responsible to their control.

In this endeavor unitedly to survey their common task and together to enlist the resources for its accomplishment, we see an opportunity for all our churches to bring to bear upon the needs of our nations and of the world the full measure of their Christian conviction and devotion. With no compromise of our denominational trusts and distinctive principles and no confusion of our individual responsibilities, this movement makes possible our unreserved cooperation in an effort where each body gives itself to the common service and in accord with our Lord's promise, finds itself again enriched in the common life and strengthened with new power.

Heard at Cleveland

You and I stand today, facing the impotent world, facing a world into which God has run his ploughshares as never before in the history of the world. Unless we pay the price, this movement cannot shake the world.

I was thinking again of that little story of one of the missionaries who was leading a convert out into a river for baptism. The old man held in his hand a spear to support himself within the swift current, and as the service was about to proceed, the waters almost swept the old man from his feet. He

put the spear down hard to hold himself, and ran the spear through the foot of a man who was about to be baptized, but the man made no outcry. When they came out from the river, and the missionary saw the bleeding foot, with compassion in his words, he said, "Oh, man! Why didn't you cry out?" Said he, "I thought the putting of the spear through my foot was a part of the baptism." —*W. E. Doughty.*

When one faces the organized evil of the world, it is a great strength to feel that a great many other people are facing that evil with him. When one faces the almost measureless needs of this world, it is a great encouragement to me to know that there are so many people through whom God would naturally operate in meeting that need if He could. . . . .

If people can't hear the voice of God in a war like this has been, how could God get His thought across to men at all? This war has revealed as nothing that has happened before the involved problems of the world. We thought we were going on to a millennium of education and civilization and God has shattered that lie, and revealed to us that only a civilization founded on His truth can ever satisfy the aching heart of the world and ever make a decent human society on earth. Never has there been revealed in such lines of blood and fire the necessity of God in human life and in all human relationship. The whole human race has been going to God's school of fundamental righteousness for the last four years as it never went to school before.—*J. Campbell White.*

Again and again, in confronting the puzzles, the problems, the complexities, the colossal demands of this undertaking I have found myself hesitating for a moment, only to be lifted out of hesitation by the assured confidence born in me and borne in upon me that we have come to the place where God is speaking a new word of command which we dare not refuse to hear. . . . . There is no doubt about the complexity, no doubt about the colossal demand, but it is just as true that the undertaking is simple. It involves no local questions worth mentioning. It involves no ecclesiastical question. It does not demand that we become sponsor for one another's theology, and what a relief that is! It demands simply that we be sponsors for one another's Christianity, and how easy that is. It demands that we put head and hand and heart together to study the total field, to plan the total budget, to appeal to our total constituency, only a fragment of which has been appealed to.—*H. C. Herring.*

The purpose of the Field Department is to reach with the message of the Interchurch World Movement the Protestant constituency in America. Our statisticians tell us that there are about a hundred million people in the United States. They tell us that 50,000,000 of these are Protestants, Jews and Roman Catholics. That leaves, friends, 50,000,000 of people that are not affiliated religiously. Let us take out of that unaffiliated 50,000,000 of people, say ten or fifteen millions of foreign-speaking people that have not been recorded. I think you will agree with me that the Roman Catholic strength and the Jewish strength has been given practically in the first figure. I think it is safe to say that today there are 25,000,000 of Protestants affiliated with the churches and so recorded. There are 25,000,000 Protestants or of Protestant root, or Protestant training. We will find to date a Protestant constituency in America, conservatively, of 50,000,000.—*A. E. Cory.*

Listen! The most alarming fact we face in America today, the most alarming fact, in my judgment, is that nearly one-half of the children and youth of America are growing absolutely untrained and Godless. As yet the Church has not even awakened to this field, for, mark you, in those children that we have we are not doing with them as we should. The Government is spending about $28 a year per pupil on the pupils of the elementary and high school grades to give them a secular education. Against that expenditure of $28 per pupil on the part of the Government, to give these pupils a secular education, the Protestant churches are spending on the same pupil a little less than 48 cents a year to give them a religious training.—*Edgar Blake.*

If we can mobilize the intercessions of millions of people around this project of securing an adequate force to actually man the outposts of Christianity to win a world we will shake this planet as it has never been shaken. We think about the great field campaign, of the possibilities of carrying this spiritual emphasis in all its phases in these thousands of conventions and conferences that will summon more tens of thousands of the members and constituents of Christian churches to listen to the spell of Jesus Christ and the Cross than have ever been assembled on this planet before. All through this we hope there will go like a line of fire, this call to the great spiritual release of power.

This movement in its spiritual emphasis first of all seeks to centralize the vision, the gaze of our nation and of our nations upon the personality of Christ. We are absolutely inflexible here. He is the only answer to the agony and confusion of the times. We must lift Christ up until the world sees Him.

There will be worked out probably through the Department of Religious Education what I hope will be the most constructive, the most statesmanlike, the most thorough-going appeal for individual Bible study that this nation has ever seen. We simply must undergird this whole subject with the Word of God or it falls to the ground.

There is to be a very definite attempt to mobilize the intercessory prayer power of the churches on a scale never before attempted or dreamed of.—*W. E. Doughty.*

Education or chaos is the only alternative in a democracy. One-half of the population of the globe can neither read nor write. By far the largest portion of that percentage is found in non-Christian lands. Ninety-four per cent of the population of India are illiterate as against 7.3 per cent in the United States. In China the percentage of illiterates is even larger. Latin America ranges from 40 per cent to 80 per cent; Moslem lands, 75 per cent to 80 per cent; in pagan Africa, apart from missionary stations, the people do not even know that writing has been invented.—*S. Earl Taylor.*

There are denominations in this country that are afraid to come into this movement now for fear their autonomy, their sovereignty, their individuality might be sacrificed. It is the last thing that need happen. Never while any denomination has any conviction will it be asked to sacrifice that conviction. It ought to maintain its conviction and follow it as long as it has it. It is the only way to maintain any right moral relations with God. But surely contact with other friends of Christ is going to broaden our ideas about Christ's abundant life and His world program and help us, as it has helped us in the past, to much of that which is richest and deepest and best in our own life. War has brought the conviction that God has prepared the whole world for the greatest expansion of Christianity that history has witnessed.

Latin America is ready to have a message now from the United States as it was not ready before the war. The whole Moslem world has been shaken to its foundations and is ready now for a positive evangelization as it has never been in all the centuries of its history. The whole Orient is almost asking us to lead them educationally and in a medical way and in a spiritual way out of the fog in which they find themselves. Never has the whole world been so ripe for a great advance as it is now. Can you account for that apart from God? Is not that God's providential preparation for something adequate on the part of His Church? God never works in small segments. He is always working on the whole circumference and He couldn't get the world ready as it is ready now without moving in an unprecedented way among His friends to move His friends to speak the truth to the nations.

Along with this the profound conviction has come that the Protestant churches of North America would multiply their power many fold; without sacrificing any thing of their individuality or sovereignty, they would work as the allied nations did according to a common, comprehensive plan. That is all that is involved in this Interchurch Movement. The boards and agencies themselves are coming together to realize that they can do things together that they cannot do separately and that the situation in the world demands that they do all that they can do together. "One shall chase a thousand, two shall put" not two thousand but "ten thousand to flight."

I believe that principle will operate among all churches if we fling ourselves without reserve into a unified program to redeem the world. I would expect our entire Protestantism to multiply itself practically five fold. The Christian is responsible for more than he can do. If he were not, none of us would be very good Christians. We are responsible for what we can do plus what Christ can do with us and through us and a Christian Church is responsible for more than it can do. It is responsible for what it can do in cooperation with others who believe in the same Lord and want to extend the same Kingdom.—*J. Campbell White.*

"The war has brought the Church to a new sense of her duties. People who never dreamed of their sons crossing the sea now think about it without terror. Our sons who crossed the sea then realize that it wouldn't be a serious thing to cross it again. The geography of all intelligent people has been greatly broadened and their horizon pushed back in these last years. The war has illustrated the necessity and the value of a degree of cooperation among nations. The war would not have been won yet unless we had worked together as nations. We did it without sacrificing our autonomy or our sovereignty. Can nations do more than churches?"

What the Children's Day Offering Will Do

By C. W. Plopper.

A LARGE Children's Day offering is needed to help provide for the work and workers on the foreign field. The Foreign Christian Missionary Society not only pays the salaries of missionaries; but provides for native evangelists and Bible Women, for the erection of churches, conducts schools from kindergartens to colleges, training young men and women for Christian service, erecting the necessary buildings. Its medical and hospital work are richly blessing mankind on the mission fields. A splendid benevolent work is carried on in connection with all the mission stations, the orphanage, famine and refugee work deserving special mention. The Society has mission presses, turning out great quantities of Christian literature in the native language.

The Bible schools should have in mind the following outstanding needs, when making their offerings. These amounts do not include salaries of missionaries, all of which are provided by the Living Link churches:

China.

Expense Girls' School, Nanking	$2,600.00
Other Schools, Nanking	2,500.00
Dr. Macklin's medical work, Nanking	600.00
Evangelistic work, Nanking	1,500.00
Public reading rooms, Nanking	250.00
Union University, Nanking	6,800.00
School for missionaries' children, Shanghai	1,800.00
Hospital expense, Nantungchow	2,000.00
Hospital equipment, Nantungchow	1,000.00
Evangelistic work, Wuhu	2,500.00
Educational work, Wuhu	4,500.00
Reading Rooms, Wuhu	400.00
Evangelistic work, Chuchow	2,500.00
Educational work, Chuchow	2,700.00
Hospital expense, Chuchow	2,300.00
Evangelistic work, Luchowfu	1,500.00
Educational work, Luchowfu	2,500.00
Hospital work, Luchowfu	2,300.00

India.

Evangelistic work, Mungeli	$1,730.00
Educational work, Mungeli	1,033.00
Medical work, Mungeli	1,131.00
Native workers' houses, Mungeli	750.00
Kitchen and screens, missionary house	210.00
Evangelistic work, Bilaspur	926.00
Educational work, Bilaspur	1,444.00
Evangelistic work, Harda	905.00
Expenses, high school, Harda	1,500.00
Other schools, Harda	1,770.00
Medical work, Harda	996.00
Evangelistic work, Damoh	1,040.00
Educational work, Damoh	1,060.00
Medical work, Damoh	564.00
Evangelistic work, Jubbulpore	858.00
Educational work, Jubbulpore	1,344.00
Publication Christian literature	200.00

Japan.

Evangelistic work, Tokyo	$5,500.00
Educational work, Tokyo	9,600.00
Evangelistic work, Osaka	2,300.00
Kindergarten work, Osaka	300.00
Evangelistic work, Akita	2,300.00
Evangelistic work, Fukushima	2,600.00
Six special scholarships	540.00

Tibet.

Evangelistic work	$645.00
Educational work	790.00
Medical work	1,000.00
Industrial work	200.00

Africa.

Evangelistic work, Bolenge	$1,500.00
Educational work, Bolenge	3,000.00
Hospital work, Bolenge	1,000.00
Special hospital equipment, Bolenge	1,000.00
Evangelistic work, Lotumbe	1,500.00
Educational work, Lotumbe	1,800.00
Hospital work, Lotumbe	1,000.00
Special hosp. equipment, Lotumbe	1,600.00
Evangelistic work, Monieka	800.00
Educational work, Monieka	1,200.00
Medical work, Monieka	1,000.00
Special hosp. equipment, Monieka	1,500.00
Steamer Oregon expense	1,500.00

Philippine Islands.

Evangelistic work, Manila	$2,700.00
Bible College expense, Manila	1,000.00
Publications and press work, Manila	1,600.00
Medical work, Manila	600.00
Evangelistic work, Laoag	1,870.00
Girls' School, Laoag	1,000.00
Hospital work, Laoag	900.00
Evangelistic work Vigan	2,000.00
Bible College and Dormitory, Vigan	800.00
Hospital work, Vigan	660.00
Special hospital equipment, Vigan	500.00

Four Minute Men for Children's Day

THE Sunday schools are being asked to appoint Four Minute Men for Children's Day. They are being asked to visit the classes in the Sunday school for three or four weeks before Children's Day, and speak upon the various phases of the work. The Foreign Society has prepared a booklet containing information to be used in these speeches. It is being sent free to all the Four Minute Men in the Sunday schools. High school boys and girls may be appointed upon this committee, and enthusiastic men and women should also be used. The plan is to have them exchange classes from Sunday to Sunday, thus keeping the Children's Day offering constantly before the people. There ought to be at least 20,000 of these Four Minute Men busy every Sunday during the month of May, giving up-to-date, boiled down information to our schools. The Four Minute Man should have the following strong points:

1. He should never speak longer than four minutes, and quit exactly on time whether he has finished or not.

2. He should use the information that is furnished him for that purpose. Facts are stronger than fancy.

3. He should be enthusiastic and contagious, having the power to arouse others to do their full duty.

4. He should be liberal himself. He cannot get anyone else to make a good offering unless he is willing to do so.

5. He should waste no time on introduction, explanation or apology, but "hit the ground running," follow fact with fact in crisp, short sentences and stop without slowing down.

Church at Tempe, Arizona

Tempe, Arizona, for some years a mission of the American Christian Missionary Society, dedicated its new house of worship quite recently. We are advised that our Secretary, R. E. Dunlap, delivered the address and offered the prayer of dedication. J. R. Rountree, the minister, presented the vows. L. G. Knowles delivered the afternoon sermon, explaining the position of the Disciples of Christ. A revival service was opened in the evening by B. C. Hagerman of Los Angeles. All Protestant churches of the city adjourned and were represented in one or more of the services of the day. It was a great occasion for our people in Tempe, who are now rejoicing that the handicap is removed and that they may move forward as never before.

The cornerstone laying was shown in January World Call, and here is the completed building, thanks to the fine way the Board of Church Extension follows up the evangelistic work of the other missionary boards.

A Messenger of Mercy

THE National Benevolent Association, while ministering in mercy through its institutions, is seeking to minister also to community betterment through the presence and touch of its individual representatives. One of the most active, efficient, consecrated representatives is Miss Viola Compton, of Del Rio, Tennessee. She is a veritable angel of mercy to the poor mountain people of her community. She lives to serve, as her following report of March work shows:

"I am sending you my report for the month of March. Several responded to my appeal for clothing. Donations came from Rockwood, Tennessee; Cincinnati, Ohio; Knoxville, Tennessee; Wallace, Indiana; Manitou, Colorado; Nashville, Tennessee; Hillsboro, Indiana.

"I never saw the needs here in the mountains greater. The flu is now gone, and with the coming of spring I trust we will soon be in shape to help one another and others less fortunate. We have reached twenty-five families with ninety-seven children. Six of these are widows with small children, one an aged couple with two dependent great grand children, one a family of nine children, the mother sick for some two months. Some of these mothers go two or three miles from home to work and have to leave the little ones alone.

"The help came in the hour of need and has been appreciated. It has more than doubled our attendance at Bible school. Many of the children were barefoot and in tatters and could not come. I noted the presence of several new scholars on Sunday who had received aid a few days before. Their faces were beaming and eyes sparkling. One poor mother shows her appreciation of help by bringing her little family some two miles over rough mountain roads to Bible school. The youngest, only four years old, walks the entire distance and always comes laughing. A little barefooted girl went home yesterday with light heart and beaming face, hugging tightly a pair of shoes. 'I am going to Sunday school next Sunday, Aunt Marth,' she said to her aunt as she displayed her shoes. I asked a boy if he had on his best shoes (they were ready for the rag man) and he replied, 'Yes ma'am, I had to wear mamma's yesterday to Sunday school.' Well, he will have a pair of nice low cuts to wear next Sunday.

"These are only a few of the many. I try to reach as many needy families as possible and give some aid to each instead of doing much for a few needy ones.

"I have just received the WORLD CALL and my heart goes out to the homeless and orphans. The picture of the sisters, forlorn and heartsick, makes my heart ache. And the tiny motherless babes, how I wish I could take them all! We will not forget the Easter offering although it cannot be much. We will divide. Yours in Christ."

Mrs. E. T. Cornelius

ALICE WATSON CLAY was born March 24, 1888, at Monticello, Missouri. Her earthly life closed at Eagle Pass, Texas, April 17, 1919.

When Alice was seven years old her parents, Mr. and Mrs. O. C. Clay, moved with

their family to Canton, Missouri. Here she spent her girlhood. Here she came into the church at an early age. Here, in 1907, she graduated from the college, now known as Culver-Stockton. One year after her graduation she married E. T. Cornelius and shared with him the responsibility of the Christian ministry for eight years. Her delicate health kept them for several years from entering definite missionary service as they had planned. But her better condition and the need of the fields led them, in the fall of 1916, to the College of Missions, at Indianapolis, and the following fall to Piedras Negras, Mexico. Because of the troubled conditions in Mexico the group of missionaries serving this station made their homes on this side of the Rio Grande, at Eagle Pass, Texas.

On Sunday, April 13, Mrs. Cornelius taught her Sunday school class, sang in the church choir, and had dinner with the group of missionaries at the home of Mr. and Mrs. Moody Edwards. That evening as she came out of the church she was stricken with heart trouble, which did not yield to the best of care. The end came on Thursday, as stated above. The funeral took place on Monday, April 21, at the home of her parents at Canton, Missouri.

Mr. and Mrs. Cornelius were young missionaries of unusual promise. They were to serve for a time at our Mexican Institute in San Antonio, and we hoped soon to have them at Aguascalientes in Central Mexico.

Mrs. Cornelius had an attractive and winsome personality. She was loved and trusted by her college friends, by her missionary coworkers, by the children of the orphanage, and by the people of the churches where she ministered with her husband. All the dearest family relationships of Christian womanhood were hers, *daughter*, *sister*, *wife* and *mother*. Because she meant so much in all of these relationships, we who believe in intercessory prayer must not forget the Christian father and mother, the two sisters, the three brothers, Mr. Cornelius, and dear little eight-year-old Charlotte. ANNA R. ATWATER.

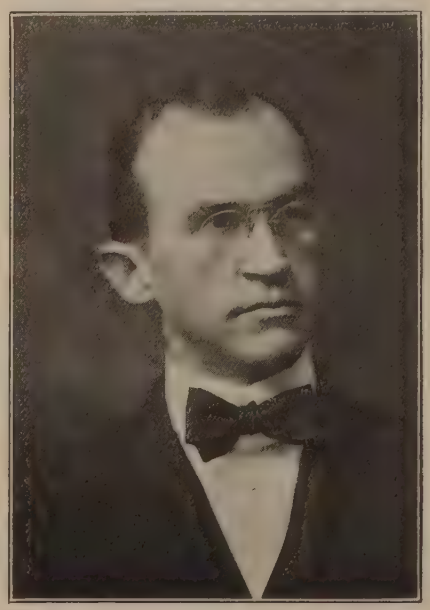
O. A. Smith

OLIVER ALVIN SMITH, recently minister at Hubbard, Texas, began his work as Southeastern Bible School Superintendent April 1. His district comprises the states of Florida, Georgia, North and South Carolina, with headquarters at the first Christian Church, Jacksonville, Florida. He succeeds Homer F. Cooke, who resigned the first of the year.

Mr. Smith graduated from Texas Christian University. His father, M. M. Smith, now of Texarkana, Texas, has been in the active Christian minstry for over thirty years.

While a minister, Mr. Smith has been active in Bible school work as superintendent of the Fifth District of Texas, working with S. W. Hutton, the southwestern superintendent. He promises to make a great leader in this new work and comes highly recommended by those who know his fine record.

Roy K. Roadruck, acting Bible school secretary, spent three weeks during April in the Southeast District helping to introduce the new superintendent to his field. They visited important centers in South Carolina, Georgia and Florida.



Comparative Statement of Receipts for Seven Months, Ending April 30, 1919

American Christian Missionary Society
(Including Bible School Department)

	1918	1919	Gain
Churches	$20,034.32	$25,217.27	$5,182.95
Bible Schools	39,005.59	39,579.39	573.80
C. E. Societies	217.91	187.75	30.16*
Individual Offerings	4,516.66	604.50	3,912.16*
War Emergency	6,385.46	732.33	5,653.13*
Armenian and Syrian Relief	2,845.07	2,088.36	756.71*
Bequests	1,324.72	4,612.29	3,287.57
Annuities	12,800.00	8,300.00	4,500.00*
Interest	10,175.95	12,312.43	2,136.48
Men and Millions Movement	--------	26,520.29	26,520.29
Subscriptions and Literature	1,082.29	887.01	195.28*
Miscellaneous	8,372.56	11,694.89	3,322.33
	$106,760.53	$132,736.51	$25,975.98

Bible School Department (March)

From Sunday Schools	$995.37	$2,311.07	$1,315.70
For Armenian and Syrian Relief	116.70	24.57	92.13*
From Miscellaneous	387.89	357.06	30.83*
Total for Month	$1,499.96	$2,692.70	$1,192.74
Previous Receipts	43,376.65	42,704.09	672.56*
Total Receipts for seven months	$44,876.61	$45,396.79	$520.18

Christian Woman's Board of Missions

Churches	$13,283.66	$20,713.87	$7,430.21
Missionary Societies and Circles	144,902.65	136,823.09	8,079.56*
Children's Organizations	7,939.46	6,638.06	1,301.40*
Bequests	7,564.36	7,024.23	540.13*
Individual Gifts	27,625.00	29,825.00	2,200.00
Interest	16,176.18	17,281.04	1,104.86
Subscriptions	17,283.93	10,428.86	6,855.07*
Sale of Literature	7,058.23	5,864.61	1,193.62*
Mission Fields and Institutions	8,416.70	9,156.18	739.48
Men and Millions Movement	13,679.40	31,072.71	17,393.31
Sale of Property	1,152.28	1,639.16	486.88
Miscellaneous	7,925.30	5,221.44	2,703.86*
	$273,007.15	$281,688.25	$8,681.10

Foreign Christian Missionary Society

Contributions from Churches	2,560	1,879	681*
Contrib. from Sunday Schools	329	251	78*
Contrib. from C. E. Societies	1,111	965	146*
Contributions from Individuals	426	414	12*
Churches	$84,676.28	$84,865.65	$189.37*
Sunday Schools	4,622.41	4,647.45	25.04
C. E. Societies	9,238.87	9,786.06	547.19
Individuals (General Fund)	13,580.35	15,839.40	2,259.05
Individuals (Special Fund)	6,392.10	5,652.92	739.18*
Men and Millions Movement	3,725.00	30,206.96	26,481.96
Bequests (General Fund)	565.00	3,634.46	3,069.46
Bequests (Special Fund)	--------	5,000.00	5,000.00
Miscellaneous	2,662.92	9,857.52	7,194.60
Annuities	36,200.00	17,599.54	18,600.46*
	$161,662.93	$187,089.96	$25,427.03
Gain in Regular Fund Receipts			$34,438.36
Gain in Special Fund Receipts			9,589.13
Loss in Annuity Fund Receipts			18,600.46

National Benevolent Association

Churches	$28,774.79	$30,972.33	$2,197.54
Sunday Schools	54,235.22	33,465.27	20,769.95*
Societies and Lodges	4,227.40	2,661.18	1,566.22*
Individuals	25,014.69	25,771.50	756.81
Board, Admissions and Patients	12,691.21	11,844.26	846.95*
Annuities	9,000.00	17,922.50	8,922.50
Bequests	2,980.63	16,560.27	13,579.64
Trust Funds	1,274.82	970.00	304.82*
Endowments	--------	100,500.00	100,500.00
Interest Earned	5,998.37	6,209.06	210.69
Men and Millions Movement	1,900.00	20,313.92	18,413.92
Miscellaneous	5,322.22	3,851.03	1,471.19*
	$151,419.35	$271,041.32	$119,621.97

Board of Church Extension

Churches	$13,189.80	$12,391.26	$798.54*
Sunday Schools	153.68	177.33	23.65
Individuals	309.30	177.30	132.00*
Annuities	32,826.00	10,490.00	22,336.00*
Bequests	1,777.00	19,954.19	18,177.19
Men and Millions Movement	1,600.00	12,834.34	11,234.34
	$49,855.78	$56,024.42	$6,168.64

Board of Ministerial Relief

Churches	$13,415.02	$17,099.77	$3,684.75
Bible Schools	3,573.70	2,989.32	584.38*
Ind. & Men & Millions Movement	2,147.79	25,891.23	23,743.44
Annuities	425.00	550.00	125.00
Bequests	50.00	9,084.85	9,034.85
Interest and Rent	2,955.88	3,582.61	626.73
Miscellaneous	1,542.20	484.64	1,057.56*
	$24,109.59	$59,682.42	$35,572.83
Pension Fund, October 1, 1918			$15,794.99
Dues Paid by Ministers			12,413.47
Balance in Pension Fund May 1, 1919			$28,208.46

Board of Education

Churches	$2,656.96	$2,745.43	$88.47
Colleges	1,150.00	1,666.66	516.66
Miscellaneous	76.99	457.68	380.69
Interest	--------	3.18	3.18
	$3,883.95	$4,872.95	$989.00

Association for the Promotion of Christian Unity

Churches	$1,517.42	$1,870.82	$353.40
Individuals	556.26	1,444.70	888.44
Literature	4.90	66.70	61.80
Miscellaneous	4.00	35.25	31.25
Interest	--------	15.60	15.60
	$2,082.58	$3,433.07	$1,350.49

American Temperance Board

Churches	$1,196.18	$1,633.96	$437.78
Sunday Schools	278.90	--------	278.90*
Field Meetings	731.49	--------	731.49*
Individuals	282.57	167.80	114.77*
Miscellaneous	756.12	282.71	473.41*
	$3,245.26	$2,084.47	$1,160.79*

Grand Totals for all Boards

Churches	$178,744.43	$197,510.36	$18,765.93
Sunday Schools	101,869.50	80,858.76	21,010.74*
Christian Endeavor Societies	9,456.78	9,973.81	517.03
Ind. & Men & Millions Movement	101,329.12	326,822.57	225,493.45
Bequests	14,261.71	65,870.29	51,608.58
Annuities	91,251.00	54,862.04	36,388.96*
Interest and Rent	35,306.38	39,403.92	4,097.54
Missionary Societies and Circles	144,902.65	136,823.09	8,079.56*
Children's Organizations	7,939.46	6,638.06	1,301.40*
Mission Fields and Institutions	8,416.70	9,156.18	739.48
Subscriptions and Literature	25,429.35	17,247.18	8,182.17*
Miscellaneous	57,120.04	53,487.11	3,632.93*
	$776,027.12	$998,653.37	$222,626.25

*Loss.

South Church, Columbus, Ohio

A Heroic Struggle

THE South Church at Columbus, Ohio, has experienced the usual difficulties and a full measure of the unusual trials. The work was started as a Sunday school, in a store building on Hosack street in 1906. The church was organized December 26, 1907. From Hosack street the congregation moved to a rented church building on South Sixth street. Lots were purchased on Woodrow avenue and South Seventh street. Mr. and Mrs. C. W. Jones mortgaged their home and loaned the church the money to build a neat frame chapel on the rear of these lots. This, the first home they could call their own, was dedicated October 4, 1908, by H. Newton Miller, who was then secretary of the Ohio Christian Missionary Society.

J. T. Bridwell served as the first pastor. In June, 1909, R. F. Strickler was called through the Ohio Christian Missionary Society, the Society helping in his support during the first few years of his ministry, which closed in March, 1918. The present pastor, Lewis P. Kopp, began serving South Church May 26, 1918.

In April, 1912, a loan of $1,250 was secured from the Church Extension Board. This loan was paid in full May 25, 1914.

Increased attendance at the regular services of the church, following the "Billy" Sunday revival, made more room necessary. A tabernacle was built and so connected with the chapel that the room of both buildings could be utilized. This was used for about two years.

Plans were laid in 1914 to build one-half of a permanent brick church home. This part has been built on the place occupied by the tabernacle, connected with the chapel, so the space of both buildings gives an abundance of room and more conveniences for the many classes in the large Bible school of the South Church. The building committee was appointed in May. An application for an adequate loan presented to the Church Extension Board brought an encouraging reply. Work was started by a large number of volunteer workers on Saturday, March 13, 1915. A remarkably large amount of free service has been given by capable mechanics and laborers. Evenings, Saturday afternoons and holidays were all utilized. Outsiders, seeing personal friends in this work, were led to bring shovel or hammer and saw to help. and in so doing were led into membership with the church. The amount of this service is shown by the fact that we have a building that would otherwise have cost us $16,000 to $18,000, and the actual expenditure has only been about $12,500. After the building was actually started the Church Extension Board had to announce that the shortage of funds made the prospective loan impossible at that time. This disappointment, added to the natural difficulties in a field of this kind, made heroic patience and courage necessary to maintain the determination and effort. Often the men that had to be hired were paid by the treasurer, who acted solely on the faith that the congregation would raise the needed money on Sunday. Great sacrifices were made and never was there failure to meet the demands. There were such limitations in funds that only so much money could be given and at times the construction had to be stopped for a season. The walls were built and had to stand one winter without a roof; the next winter approached and it looked as if the building must continue roofless. At this time J. A. Fultz mortgaged his home and advanced $500 to put a roof on the building. Later Mrs. Abbie Allen loaned $500 to advance the work. The building had not yet reached the point where it could be used and the pastor, R. F. Strickler, loaned $800 and Mr. and Mrs. Melvin Mackey $200 to bring it near enough completion to enable the use of the rooms for regular services.

The business men had been canvassed and all available resources secured; the building was still unfinished, the last four personal loans unpaid; all this in just such a time and with just such conditions that threatened the future work of the church. At this time the treasurer of the building fund sent an S. O. S. call to the Church Extension Board and a loan of $3,000 was granted. This gave the people new zeal, the work was resumed, building finished in the face of war conditions and formally dedicated by home forces in November, 1918.

The South Church now has the most adequate provision for future work among our churches in Columbus. The loans given in the hours of need have been a great factor in helping the past work and giving real promise for future progress.

LEWIS P. KOPP.

Outstanding Work for the Church Extension Board During 1919

1. *Chicago*—Secure a place of worship and community building for the Russian work in Chicago. This will require $20,000. Exactly the right church building with community hall next door is now offered us.

2. *Halifax, Nova Scotia*—The North Street Christian Church was wrecked beyond repairs by the explosion of December, 1917, and many of the brethren suffered heavy financial losses. The church must have from $12,000 to $15,000 with which to build. Of this amount $7,500 should be a gift to Halifax.

3. *New York City*—The community building has three rooms finished and in use by our Russian Church. Since Miss Merrill began her work other rooms are being finished and when the superintendent begins his work the main building must be finished, or other rooms added. It will require possibly $50,000 to complete the building.

4. *Metropolis, Illinois*—$10,000 has been promised the Metropolis Christian Church to save its property. This is Church *Re*-tention, instead of Church *Ex*-tension. This was recommended by Mr. Peters, state secretary.

5. *Tucson, Arizona*—Must have a new $25,000 property, modern in every respect, or always be a mediocre congregation only holding its own, which means death. They have a fine lot in the most beautiful growing residence portion of Tucson, across from a great high school building and four blocks from the State University. They can finance the building with an $8,000 loan. Tempe is now erecting a modern plant with a promise of $4,000 from the Church Extension Board. The State Normal School is here, from which eighty or more teachers go out each year to all parts of the state. Douglas is building and must be aided by the Church Extension Fund.

6. There has been promised to thirty-three other congregations since last October $128,150, and eighty-one other churches have asked help to erect new buildings or to improve and enlarge their present inadequate equipment.

7. A total of $235,150 is promised, as indicated above, without any promises to the eighty-one that are on the anxious waiting list. Truly the prospects for Church Extension are bright this year and we must not fail in any case.

Missionaries Wear Out

ALL the work of all the churches, if they propose any program at all, is bound up together in such a way that when you touch one part you influence all.

Jesus has a definite program now, in the life of men. It is the age-old world conquest that has been the dream of conquerors in every generation, but this by the persuading power of love.

At first there would seem to be little connection between foreign missions and Ministerial Relief, but if you go only a little further you will see a deep and abiding bond of the Church at work caring for her own.

For some time there has been a beautiful

fellowship on the part of the Church, through the Board of Ministerial Relief, in caring for the disabled and aged missionaries of the gospel. Some, prematurely broken, hope by resting to return to health and a still greater faithful service on the field.

This is that kind of a cause that no respectable church can shun, or for it do less than its full duty. These, who have given their all in other lands, have earned the right to generous treatment in the time of their need. As yet, what we are able to do is barely enough to be decent, just enough to go part way to save our "face." The joy and appreciation of these who share even in this short comfort from the churches is of such a delightful quality as will add to the soul worth of every church that has a share in it.

This is one of the reasons why every church ought to adopt immediately the 6 per cent of its minister's salary as the minimum standard of support for this work. This, with the White Gifts offering at Christmas, will bring this ministry up to the place it deserves and must have, if churches are to bear their just share along with the preacher and the missionary and their families in the world's redemption.

Messages from Our Home Missionaries

F. A. Poffenberger, missionary pastor, reports a recent meeting in Waynesboro, Pennsylvania, as follows: "Closed home-force evangelistic services March 9 with twenty additions—sixteen by baptism, four by statement. Four additions Sunday, March 23.

Concerning the situation in Batavia, Minnesota, C. B. Osgood, our regional superintendent, writes: "The 13th of March I went to Batavia, Minnesota, to continue the canvass for funds to rebuild the church which was burned last November. To date, $935 has been raised. They will begin the building as soon as spring opens. Expect to build a building 30x42 feet with 12-foot side walls, four rooms. I think they will need a loan of about $1,000 from the Church Extension Board. The entire cost will be $3,000. There was no insurance.

W. J. Johnston, missionary minister to Calgary, Alberta, Canada, writes: "One young lad made the good confession last Sunday night and will probably be one of our great ministers in the future. We are planning to install a baptistery, in preparation for the Organ meetings. 'We have been baptizing our converts in the Baptist church baptistery, but have felt for some time that we should have one of our own.' Mr. Organ arrives on the fifth, and starts the meeting on the sixth, so we are all busy and looking forward."

We are glad to hear from our worker, H. E. Steele, in Baton Rouge, Louisiana, as follows: "During our meeting here with Mr. Adams and others, there have been two splendid young people to take membership with us, and others are in prospect. We have secured enough pledges to take care of our local budget for the ensuing year, and I believe the next year will see some real growth for the work here."

Our Russian missionary, John Johnson of New York City, in a recent message says: "On Sunday, March 23, I had the privilege to baptize eleven new members at Manville, New Jersey. These members were brought to Christ by one of the members of our mission, who went to Manville, about two years ago, and did this splendid work. On April 10, I hope to be in Manville again and organize a church from these new members. There is hope for twenty more baptisms at that place. This encouraging incident must convince our brotherhood that the work among Russians in New York City is not a failure, but it will bring unexpected results. Think of these eleven! If one was able to do this, what if eleven will be of his spirit?"

Percy R. Simpson of Edmonton, Alberta, Canada, reports a meeting at Poplar Lake Mission: "Assisted by M. B. Ryan, a meeting was held out at the Poplar Lake Mission. The crowds were not large, but a good interest was shown by those who did attend. Mr. Ryan presented the truth in a way that was very clear and forceful. Our Plea is not well known here in Alberta and by the institutes which are held from place to place, this plea is put before new people. We are starting the meeting in Edmonton next Lord's day morning and expect to interest outsiders. The attendance is very good at the meetings now and we are getting in touch with more people all the time. Since we have put on the Every Member Canvass our finances have increased 30 per cent."

E. B. Kemm of Borough Park, Brooklyn, in reporting finances, says: "This March offering amounts to $66.55, an average of more than one dollar per member. This is in addition to an unusually large amount raised for current expenses, $139.06. All obligations are met up to the present time and we have a balance of more than $100 in the church treasury."

The Glenwood church, Buffalo, New York, is in a meeting, of which the minister, H. C. Bream, writes: "We are in a meeting, beginning with evening service March 30, and continuing to April 13. Mr. Robert A. Fuller is the evangelist and is having a very successful start, there being about 200 present. Lord's Day evening, March 2, we were fortunate enough to have with us Mr. E. A. Johnston from Bolenge, who gave a splendid address on missions to a large and appreciative audience."

A splendid report of the tithers in the Deming, New Mexico, church is given by the new missionary pastor, N. J. Reasoner: "Concluded a series of sermons upon stewardship with tithing as the ideal system: Christian Stewardship, New Testament Giving, Tithing, Not Yours But You, The Every Member Canvass. Three of our five deacons tithe and two of our three elders. We now have nineteen and hope for more. Of these, only four had ever tithed before I began the series. As some have pledged varying sums on the debt, we are unable to say yet how much tithing will help the local expenses, but the offerings have already shown good results."

W. F. Turner, superintendent in the Northwest District, who has been rendering fine service in the interest of all departments of missions and benevolence and local work as well, reports the Every Member Canvass: "Team at Roseberry, Idaho. Snow from two to five feet deep. Only fifteen members, but they were very appreciative. No canvass now but they will adopt the Every Member plan. A Woman's Missionary Society of nine members organized. Four WORLD CALL subscriptions. A needy field. C. C. Cole minister.

"At Zillah, Washington, with E. S. Muckley to put on the Every Member Canvass, with Lee Sadler, minister. Results, 113 pledges for current expenses amounting to $27.84 per week. Sixty-six pledges per week to missions amounting to $9.54 per week. This is an increase in the mission budget of 377 per cent. We found fourteen tithers. Can not tell how many of them became so in the canvass."

A Triumph of Faith

RUTH GUSTINE LOCKIE, the only daughter of Dr. and Mrs. G. David Lockie of Springfield, Illinois, niece and namesake of Mrs. Clifford S. Weaver, was called home in her seventeenth year on March 13. She would have been the honor graduate in her high school class of 189 the coming June. Reservations had been made for her at Lida's Wood, Eureka College, for the coming college year. Two weeks after the broken hearted parents laid her away to rest the following message was received at the business office of the College: "Keep the room reserved for our daughter. We are sending another girl in her place."

Would that the triumph these lonely hearts have achieved might in all its beauty be imbibed by all Christians who mourn. Then indeed would the world know that we believe in a resurrection.

All Japanese women returning to their home land are missionaries of some kind to whole villages—or perhaps provinces of their own people. They are those who have been abroad. An increasing number are becoming well known on both sides of the Pacific; shall they all be Christian missionaries? And of the thousands who never return to their native land—what messages shall their frequent letters bear to the waiting hearts across the sea?—*Mrs. M. B. Madden.*

Among Our Colleges

The service flag of Hiram College bears 450 stars. Seven of these are gold.

The largest class in the history of Hiram will be graduated June 17, the number being forty-six with one additional graduate from the Music Conservatory. Six of the fifteen men of the class did enlisted war service, six will enter the ministry or the field of missions, and one, a native Chinese, after a year of graduate study, will enter Y. M. C. A. work at Foo Chow, China. Twenty-four graduates expect to enter the teaching profession.

President Miner Lee Bates, who has been granted an extended leave of absence, has returned from a delightful stay in Florida. He has been much strengthened and invigorated. He expects to return to his post at the close of the current college year. During his absence Vernon Stauffer has been serving efficiently as acting president.

The Volunteer Band of Transylvania and the College of the Bible, Lexington, Kentucky, numbering thirty members, is the largest in the history of the college. At present the college has thirty-three representatives on the foreign field and one hundred missionaries in the home field.

The Transylvania living link funds this year amount to $800. The college supports a department of the Medical School in Nanking University.

The new catalogue of Transylvania shows an enrollment of 303, the largest attendance of college students in the history of the institution. The new catalogue of the College of the Bible reports 121 students. The graduating class numbers 33. More than 600 Transylvania and College of the Bible men enlisted in the Great War, 10 of whom were casualties. Two scholarships have been endowed in honor of fallen soldiers.

Arrangements are being made whereby the salaries of the faculty are to be increased about 25 per cent beginning next September.

The late President Harper of the University of Chicago referred to Drury College, Springfield, Missouri, as "the Yale of the West." Ten years ago our brethren in southwest Missouri were invited to join with the Drury (Congregational) forces in the support of a School of the Bible. The invitation was accepted. Fully fifty per cent of all the full-course students are enrolled in the Bible. A number of strong preachers have graduated and gone out to serve the churches.

Butler College, Indianapolis, Indiana, is retaining some of the Student Army Training Corps buildings for its own use, to meet the need of more class room space. One of these buildings is being converted into a temporary gymnasium.

This present semester shows the largest enrollment of any second semester in the history of the college, 419,—of whom 271 are girls and 148 boys.

Butler College will have a graduating class of 42 this year, 4 of whom are ministeral students.

The fellowship of the College of Missions students with the ministeral students of Butler in the Sandwich Club is most wholesome. The Club has a membership of 30 this year, and these men in their ministerial activities in the churches of the State are rendering a service which, State Evangelist G. I. Hoover says, "is unsurpassed by any college group."

The board of directors have recently decided by unanimous vote to expand the work of the College into a University which will adequately meet the demands of the City of Indianapolis and the brotherhood of the Disciples of Christ in this section of the country. To do this it will be necessary to move to a new site, and to have an increased endowment of at least a million dollars by September 1, 1923.

Commencement of Culver-Stockton College, Canton, Missouri, this year will be on the 29th day of May. Nine splendid young men and women will receive their diplomas, having completed four years of college work. Some of these are preachers, some teachers and others will prepare for other fields. The war period interfered with plans of the college but it now enters upon an enlarged program with greater enthusiasm.

Within a radius of fifty miles from Canton are over 300 Christian churches. In the joint campaign for one million dollars of new endowment, with the other Christian colleges of Missouri, Culver-Stockton is to receive $425,000.

The Indiana School of Religion at Bloomington has recently secured a valuable corner property adjoining the Dean's Residence as a site for a dormitory. The small building on this corner lot has been renovated and furnished as a dormitory for boys under the name of Bethany Hall. Mr. and Mrs. Paul Jerrell, students in the University and members of the Clarksville, Hamilton County, Indiana, Church, are in charge of the dormitory. The School plans to open a dormitory for girls as soon as the necessary funds are available. The School now owns three properties at the S.W. Corner of Indiana University campus totaling a frontage of two hundred and twenty-one feet.

Throughout the year the attendance has taxed the capacity of the three dormitories of William Woods College, Fulton, Missouri. Two new buildings are to be erected this year. The Conservatory of Music building will house the practice and instruction rooms of music and expression. Each room is to be made sound proof and equipped with new Knabe pianos. This addition is to be ready for occupancy by September 15. The new Academic Hall, the cost of which has been provided by the bequest of the late Mrs. Albina Woods, will contain all the recitation, scientific and home economics rooms. It is to cost $75,000 and will be thoroughly modern in every respect. These will double the school capacity.

Two events of importance to Phillips University, East End, Oklahoma, are its admission to full accredited standing in the North Central Association of Colleges and the consolidation with it of the Hahn Music School of Dallas, Texas. President I. N. McCach was recently elected president of the Board of Education of the Disciples of Christ.

There are to be new Summer Schools of Missions this year at Geneva Lake, June 26-July 3; Bay View, July 17-26.

The Wilson College Summer School of Missions will be held at Chambersburg, Pennsylvania, June 28-July 7.

Charles S. Settlemyer

CHARLES S. SETTLEMYER died in Los Angeles, April 4, 1919. On account of the failure of his health, he and his family came home from China a year ago. The disease from which he suffered and from which he died was the "Sprue". Mr. Settlemyer spent last summer in Tacoma, Washington, where he had the very best of medical attention. In the autumn, he and his family moved to Los Angeles. Under the care of Dr. Stevens, he gained ground for a time and was hopeful of a complete recovery; but all the medical skill in the world could not have brought him back to normal health.

Mr. Settlemyer was a graduate of Drake University. He went to China in 1904. During all the years he was in China he was engaged in educational work. When Nanking University was organized he became a member of the faculty. After the death of F. E. Meigs, he was assigned, in addition to his other duties, the religious oversight of the University.

On the 1st of February, 1910, Mr. Settlemyer and Miss Edna Kurz, formerly of Cleveland and a graduate of Hiram College, were married. Three children were born to them; all are living. The sympathies of a great host will go out to Mrs. Settlemyer and her little ones.

The Young Women's Christian Association Summer Conferences, 1919

Blue Ridge, N. C.	June 3-13
Talladega, Ala.	June 6-16
Presbyterian Assembly Grounds, Hollister, Mo.	June 17-27
Asilomar, Cal	June 17-27
Silver Bay, N. Y.	June 20-30
Eaglesmere, Pa.	June 27-July 7
College Camp, Lake Geneva, Wis.	Aug. 19-29
Seabeck, Wash.	Aug. 26-Sept. 5
Upper Falls, Provo Canon, Utah	Aug. 19-29

Playtime at the Southeastern Christian Home, Atlanta, Georgia

Notes and News

President Day of the National Council of the Congregational Church said: "When we back our soldiers of the cross, as we have backed our soldiers of war, we shall have plenty of ministers and missionaries."

A. G. Saunders is on his way back from Australia to the Philippines. He was called home by the sickness of his mother. Some months ago his mother died, and now he is returning to the work to which he dedicated his life.

The eleventh annual interdenominational Summer School of Mission Study, Home and Foreign, will be held in the First Congregational Church, Los Angeles, California, June 2-7, 1919. Mrs. H. L. Hill of New York, Mrs. A. Rosenberger of California and Dr. James A. Francis, just home from France, will lead.

It is not too early for all our churches to begin to prepare for a fitting celebration of "Victory Sunday," either the last Sunday in June or the first Sunday in July, in recognition of the beginning of National Prohibition July 1. This may well be the greatest Thanksgiving Day our churches have ever enjoyed. The Temperance Board will furnish supplies free to all our churches.

Ben Holroyd of China writes: "This year in Nanking has been a very happy one for us, and it has been good to come to know some of the fine spirits working here. I enjoyed my work in the middle school very much; have had especially delightful work with our scholarship boys from the University, leading them into a more active part in the work of the Drum Tower Church. They are taking hold there in a very gratifying way, and I believe both the church and the boys are going to be greatly helped by their work."

The Federal Council of the Churches of Christ in America has just issued a Handbook of French and Belgian Pretestantism. It is a handsome cloth-bound volume of 245 pages and may be secured for 75 cents by writing to 105 East Twenty-second Street, New York City.

The Standard Publishing Company has brought out a litttle handbook of vest pocket size entitled "How to Conduct a Funeral". Every minister ought to have a copy. It is remarkable for the detailed information it gives on the little things that are usually taken for granted, whose neglect frequently mars a service. The price is 40 cents.

Mrs. F. E. Harnar, Harda, India, writes that the attendance at the girls' school is still increasing. It was found necessary to build an outside room of matting for the first class in Marathi. Mrs. Harnar spent three days with Miss Thompson out in the villages. They visited one of the out-stations and four other villages. It would mean much if there were a sufficient number of evangelists to work this district thoroughly.

Finis S. Idleman of New York writes of Miss Merrill as follows:

"You will be interested to know that Miss Merrill has captured our hearts and has begun her work with the first really hopeful outlook that house has had (The Disciples' Community House, New York). We are all trying to lend the most assistance within our power. Of course she has *nothing* to work with. Four bare walls, no furniture, kitchenette or other needful equipment is at her disposal, but she is really great."

Miss Merrill herself writes:

"The spirit in New York is to get things done, so I am putting on my whole program. I have my volunteer workers, promised constituency and part of my equipment. The Ladies' Guild of Central Church has given the entire equipment for the "clubroom," except pillows, curtains and pictures. The boys in the manual training class will make the window boxes and lattice work, and Mr. McClellan, an experienced gardener, will arrange the grass plot in front. The East Orange Church gave $25 and Mr. Sala has offered to help secure equipment over the state. I surely am very happy in the work here and in the prospect for the future of it."

Mr. E. R. Child, of the Mexican Mission in San Antonio, has recently written of their brief evangelistic services. Six had been added to the church during the meeting; two of them were men, heads of families. Others were expected soon. The San Antonio church has made subscriptions sufficient to erect a new building. Of course, it will be of rather small proportions, but friends of this work are proud of their accomplishing this thing themselves. They are raising about twenty-six dollars a month for running expenses. Our missionaries feel that the congregation will grow into self-support in a few years.

Mr. F. P. Arthur writes that the work at Ann Arbor is going forward. Twenty-six have been received into the church, and the attendance at Bible school has steadily grown. A Junior Endeavor Society and a Boy Scout Troop have been organized. About a mile back from the church is a fine territory with very little religious work being done. Mr. Arthur went to the Board of Education and asked for the use of the ward school building for a Community Bible school. They were interested in the plan and gave the use of the building. The school started January 1, and now has 125 enrolled, with an attendance of about seventy. The people like the plan, and are helpful. Mr. Arthur was elected superintendent of the school.

It is stated that a year ago there were 1,325 inmates at the Detroit infirmary. After a year of prohibition the number is 625.

In the last ten years the Protestant community in India increased seven times as fast as the population, and twelve times as fast as the Hindu community.

Following the theme for the year, "Christianity and the World's Workers," the Children's Day program stresses the value of Industrial Missions in the foreign fields.

Easter Decision Week in the East Dallas, Texas, Church resulted in 183 accessions to that great congregation. There were 1,251 persons in attendance, with hundreds turned away.

Of three candidates for baptism in China, one walked 180 miles; another, 110 miles; a woman walked 70 miles carrying a heavy baby on her back. In China, Christ means all in all to those that accept Him.

The World's Student Christian Federation, founded in 1898, now includes students of more than forty countries. It has 190,000 members in more than two thousand five hundred colleges all over the world.

Dr. Frank Crane, in a syndicate article on "Prohibition and Democracy" says: "The passage of the prohibition amendment to the Constitution is the most magnificent gesture of self-discipline any nation has ever made."

A Reform report published in India has this significant statement: "It is difficult to overestimate the developed and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation."

Word is received by our War Emergency Committee that Chaplain Ora J. Cohee has been awarded the Distinguished Service Cross and the Belgian War Cross. We all feel honored in this recognition and in the faithful service of all our chaplains.

Friends and admirers of Rabbi H. G. Enelow are supplying his book, "The War and the Bible", without charge to Christian ministers who write to J. M., P. O. Box 202, Noroton Heights, Connecticut. A second edition is being printed to supply the demand.

One Presbyterian church is reported as having 581 subscribers to its missionary magazine. It is not surprising that that church reports an increase of $3,000 for missions over the previous year. When people know the facts they will give.

The *Missionary Herald* states that foreign missions are the great peacemakers between the most widely separated, unlike, and menacing nations; and the missionary enterprise carries everywhere it goes a culture that makes for righteousness and good-will, the two eternal foundations of peace.

Sixty persons died at Monieka, Africa, from the influenza. All the missionaries were down with it, as were most of the school boys. Mr. Hedges writes that the people have been terrorized by the pestilence. One dying at a time seems natural, but when many are dying each day they are in great distress of mind. Mr. Hedges reports the total offerings for the year by natives, as $779.96, and the offering of the missionaries as $160.

Annuity Bond No. 887 of the Foreign Christian Missionary Society has been issued to a woman in Kentucky. This is her third gift. While she needs and receives an income on this money, she is happy in having it in the Lord's work.

In the month of January there were twenty-five baptisms in the Laoag district of the Philippines. The Filipino churches are working towards self-support. In the year 1918 they were asked to give 10 per cent of the pastor's salary. This year they have been asked for 20 per cent. Mr. Adamson of Akron, Ohio, who supports his own daughter as a missionary, was present at the conference and made a most impressive talk on self-support. The Filipino is slowly awakening to the value of giving.

Mrs. Maria Reynolds Ford, who has been with the Red Cross in Italy, has now been assigned to the Albanian Unit. Mrs. Ford writes: "Albania in many ways is—they tell us—the most needy spot in all Europe. It has not only felt the effects of three wars in these recent years, but the oppression of 500 years under Turkish rule and the Mohammedan religion. It is centuries behind the world we know and is in immediate need of all the material help and moral support the American Red Cross can give it."

Twenty-five years ago the Sudan was without a missionary. Today it has fifty missionaries, with sixteen stations manned by whites, together with several in charge of natives. Twenty-five years ago the languages of the country were practically unknown. Today missionaries are working in eight different languages, and in most of these some portions of the Scripture are available to the people. Then, there was no church in the Sudan. Today, there are hundreds that are identified with the faith of Christ.

This is the third year our Christian Endeavorers at West Jefferson Street, Fort Wayne, have helped to support the work carried on by C. Jaroshevich, for his own people, the Russians, first in New York City, and since last June in Chicago. We keep in touch with Mr. Jaroshevich through correspondence and have had interesting letters from him telling of his work. We are now sending him a postal each week from the Endeavor Society, the same as we do our boys who are still in the service. This personal touch with the work has promoted a deeper interest and caused us to be more liberal with our money, as is evidenced by the increase in our missionary offering each year.

EULALEE CLARK.

Fort Wayne, Ind.

The Home at East Aurora, New York, has called R. A. Burriss and his wife of Berryville, Arkansas, to take charge of Havens Home, and they have accepted. We are expecting them to enter upon their duties the first of May. Under the leadership of G. M. Kirby, chairman of the Board of Managers of the Havens Home, plans are maturing for securing larger and more adequate equipment.

The manifold possibilities of Easter Sunday were illustrated at the Central Church, Indianapolis, with a Sunday school attendance of 2,237, an up-lifting program, an offering for the National Benevolent Association that amounted to $90, and 86 accessions to the church.

Yesterday we began our six weeks' Church School of Missions which will take the place of the regular graded lessons in the Sunday school. The Adult Men's class are especially interested. They are taking up "The Gospel for a Working World," by Harry F. Ward.

The folk who are laboring in the Norwood Sunday school are pleading for a minister who shall give undivided time and attention to the Norwood community. They have succeeded in securing pledges to the amount of $300, and are hoping that our American Christian Missionary Society may come to their assistance.

CHAS. M. ROSS, Winnipeg, Man.

The missionaries in India have much concern about famine conditions and prices. The price of staple goods is more than twice as high as it was in the most severe of the famines of the past. The Christians are feeling this very much, and many of the non-Christians even more than the Christians. The Mission is doing what it can to help the people. Owing to the failure of the rains the crops are very unpromising—all except the cotton crop, which is a bumper, and for which the people who have it to sell are getting an enormous price. If it were not for this fact, conditions in Harda would be much worse than they are.

M. D. Clubb, superintendent of the Oriental work of our people on the Pacific Coast, recently wrote from San Francisco that the Sunday he was there, seventy-four were in the Sunday school and about thirty-five in the evening service. He baptized a young woman. This makes nine new members added to the congregation recently, three women and six men.

In the Chinese kindergarten there are seventy-four little people with an average attendance of from fifty-five to sixty.

Further, Mr. Clubb writes that the congregation of Japanese people at Berkeley are asking that Mr. K. Onoura be employed as their minister. He is a young man who graduates this year, having his Master's degree from the University of California. The Christian Woman's Board of Missions meets the salary of the minister for this congregation, while the Japanese Christians themselves meet all running expenses of the Mission, and pay the rent.

Summer Conferences

The Summer Conferences formerly conducted by the Missionary Education Movement will this year be under the direction of the Inter-Church World Movement of North America. The places and dates of these Conferences are here given:

Blue Ridge, North Carolina, June 24-July 3; Silver Bay, New York, July 4-13; Estes Park, Colorado, July 11-20; Asilomar, California, July 15-24; Ocean Park, Maine, July 18-27; Lake Geneva, Wisconsin, July 25-August 3; Seabeck, Washington, July 30-August 8.

Miss Emma Grundy, formerly of the College of Missions, now working with the Chinese Mission in Portland, Oregon, recently wrote us of the baptism of three young men in the Mission and two young married women.

Word reaches the Foreign Christian Missionary Society of the death of Mr. Washington Thornberry of Barnesville, Ohio, on March 25, at the age of ninety. Mr. Thornberry has been an annuitant of the Society for fourteen years.

Miss Anna Louise Mitchell of Alfred, Maine, died February 16, at the age of eighty. She was ever interested in the spread of the gospel, and had been an annuitant of the Foreign Christian Missionary Society more than eighteen years.

The Northern Presbyterian church has thirty missionaries in Japan who have served twenty-five years or longer; five of these have served forty years each; thirteen have spent as much as thirty years each. The longer a missionary serves in the field, the more fruitful his life becomes.

The Southside Church of Omaha, Nebraska, raised $1,300 for benevolent, educational and missionary work last year. This year it is undertaking to double its membership, pay off its building debt, become a Living Link in foreign missions and put three of its young people into Cotner College to prepare for the ministry or missionary service.

A Home Mission Institute will be held at Lake Chautauqua, New York, August 16-22, 1919, under the auspices of the Council of Women for Home Missions. Mrs. D. E. Waid of New York, Mrs. J. H. String of Cleveland and other distinguished ladies will make the Institute inspiring and helpful.

The *New Era* magazine asks: "What is the foreign missionary enterprise but an expression of internationalism on a world-wide scale; and what do admitted triumphs of missions mean but the creation of a consciousness that needs only to be extended and defended to make a League of Nations possible?"

The National Benevolent Association's annuity department is still going strong. Two years ago a woman took a $3,000 bond. A few days ago she took $1,250 more with the promise that there is still more to follow. Within the last six weeks the Association has received some half dozen annuity gifts ranging from $1,000 to $10,000.

The Christian Century Press of Chicago has rendered a distinct service to vital Christianity by publishing "The Daily Altar", a manual of devotion prepared by Herbert L. Willett and Charles C. Morrison. For every day in the year a special theme is suggested, on which there is offered a paragraph of comment, one or more scriptural selections, quotations of poetry and a prayer.

Sunday, May 11, was the time fixed for the launching of the campaign in the South for funds for the erection of a building for our Southern Home in Atlanta. This campaign is being conducted by a team made up of representatives of all our national organizations under the leadership of A. E. Cory. Southeastern Christian College joins the Association. The campaign was opened in Atlanta and extends through all the Gulf states. This campaign is the fulfillment of a promise of the Men and Millions Movement made in response to a request for a visit from many of our brethren in the South.

About one hundred Sunday schools last year averaged $1 per member in the Children's Day offering. This is not a large sum and yet if all of our schools would do the same, the offering would be $1,000,000 instead of the $175,000 the Foreign Christian Missionary Society is asking.

W. H. Erskine, Osaka, Japan, reports that the work in the Christy Institute continues to prosper. The night school is well filled. The winter term is usually a bad one, but the school has been favored with a good number of new students and many of the old ones coming back. The teachers are staying with the school, and that helps very much. Other teachers are anxious to get into the school. The spirit is fine. There are two clerks, and one teacher who gives all his time, in the school, in addition to the teachers paid by the hour.

Since the American Bible Society furnished 23,000 inmates of Japanese prisons with the Bible, the government has made it a rule to place a copy of both the Christian and Buddhist Scriptures in each cell. Hundreds of prisoners are reading the Bible, and getting a new grip on life. In one prison in Tokyo, the governor, who is a Christian, states that more than fifty prisoners receive Bible instruction from two missionaries.

The National Benevolent Association is disappointed in not being able to secure a new, modern building for its Children's Home in Cleveland. Plans were pretty well matured for securing this piece of equipment when the war came on. We have not been disposed to spend more money than necessary in order to keep up our present equipment, hoping that conditions would change so our plans for a building might be carried out. The laundry has collapsed entirely so that it will be necessary to replace it, whether we go on with our building enterprise or not. In consequence we are confronted with a real problem, that of providing a laundry for the Home before we are able to provide the main building. We are open for subscriptions for the building fund and we will begin just as soon as war prices ease off a bit.

Mr. and Mrs. Harry Schaefer and their little girl, Marian, arrived in Vancouver April 9, from Bilaspur, India. They were compelled to come home on furlough a few months earlier than they had expected because of the illness of the child. They had a stormy voyage and the little one was very ill a large part of the way. They feel deeply grateful to Dr. Lemmon, of the Mission in Manila, for his kindly help and the care he gave to the sick child. We feel grateful to the Father who kept them safe over the hard journey. Their first visit will be with Mrs. Schaefer's people in Kenton, Ohio.

Minnehaha Church, Minneapolis, Minnesota

As Superintendent of Christian Endeavor among our young people in Minnesota, I had under my supervision the planning and staging of the First Annual Training School for Young People among us in the state of Minnesota. This school was a great success, and the delegates present voted to make it an annual affair. Our local work presents many difficulties, but we are hopeful.

L. A. Brumbaugh,
Minnehaha Church.
Minneapolis, Minn.

When Samuel J. Mills told his father he was going to be a missionary, his father said, "You shall not!" As neither would yield, after talking the matter over, they agreed to call a council of the most Godly men they knew. The council was called and the first prayer was offered by a blunt old man, in these words: "Almighty God, Thou knowest that Thy servant Mills consecrated this boy to Thy service in his youth, and now that the boy wants to preach the gospel to the heathen, Thy servant Mills is mad. Amen." When they got up from their knees the father said he could go.

Chinese Christians of all Protestant communions are planning an Interdenominational Home Missionary Society for China.

Annuity gifts have recently been received by the Foreign Christian Missionary Society from two sisters in Virginia. This makes six gifts sent by these friends of the foreign work.

It is stated that there were fourteen disdinct nationalities represented in General Allenby's army when he entered Jerusalem. The first organization to follow the army of occupation was the American Red Cross.

General order 456 recently issued by the Secretary of the Navy provides for proper observance of the Lord's Day by forbidding all work that is not strictly necessary and making special provisions for religious services.

Mr. Andrew J. Fox, Georgetown, Indiana, passed to his reward, February 24. He was one of the first annuitants of the Foreign Christian Missionary Society and was deeply interested in the spread of the Kingdom in foreign lands.

Miller Park Church of Omaha, Nebraska, is making fine progress toward realizing its aim of "As much for others as for ourselves". At the same time the gains in membership and in attendance are such that the present building is outgrown.

Miss Edith Eberle, Laoag, Philippine Islands, reports the baptism of three of the dormitory girls. The missionaries held a service one evening after the annual convention and then went to the river and Mr. Hanna baptized them.

The receipts of the American Board (the Congregational Foreign Society) for the last fiscal year have made a new record. The income for the last fiscal year amounted to $1,309,006. This was an increase of $6,291 over the previous year.

Word has just reached us of the death of Mr. Fell of Jacksonville, Illinois. We have received none of the particulars of his last illness, but we know he has been an invalid for some years. Our sympathies are with Mrs. Fell in her sorrow.

At the third annual missionary rally of the Moody church of Chicago, there were 202 volunteers for foreign missionary work, making a total of 615 enlistments in this service in three years. A special missionary offering was taken, amounting to $30,000.

Every year there is a request for the Children's Day program from several of the Japan missionaries. They use the songs and the exercises that can be adapted and take a great deal of pleasure in the thought that they thus have a part in the celebration of the day they have loved since childhood.

Some of you have read of how last year the boys and girls in different localities planted gardens and raised potatoes and beans and other good things for the Homes of the National Benevolent Association. Let the good work go on this year. The need is just as great, the children and old people are just as hungry. We want to place on our 1919 record a goodly number of Home gardens. Most of the Homes have chickens too and some of them have cows, so a good sized corn patch would help to feed these.

Since the close of the influenza epidemic, the sickness in Harda appears to be less than it was before. Then, too, the people are very busy, and during the busy season the attendance at the dispensary is not as large as at other times. Dr. Drummond reports for the month 699 new cases; 1,272 treatments; 11 in-patients; 18 surgical operations; 101 visits in the homes of the people.

Wanted—Photographs and Facts

August WORLD CALL is to be a special Local Work Number. For it we want:

1. Photographs and descriptions of model buildings, (a) for a city church, (b) for a town church (or neighborhood city church), (c) for a rural or small town church. The best in each class will be published.
2. Photographs and stories of model church janitors, if any can be found in captivity. The best will be published.
3. Photographs and stories of Boy Scout troops. The best will be published.
4. Photographs and stories of Ladies' Aid Societies, especially those that do more than raise money. The best will be published.
5. Photographs and stories of Official Boards. The best will be published.

All these should be addressed WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana, and should reach us by June 10, earlier if possible.

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Over six hundred Christian church students attend Indiana University every twelve months. We do not know of a larger number anywhere. The State University is legally prevented from providing a department of Biblical and religious instruction. Here at Indiana University the students are already present, six hundred of our own church children, over three thousand in all. WE ARE NOT SEEKING STUDENTS, BUT THE NECESSARY FUNDS TO PROVIDE A WELL EQUIPPED SCHOOL OF BIBLICAL AND RELIGIOUS INSTRUCTION IN THE MIDST OF THOUSANDS OF STUDENTS.
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Maintenance Fund to be expended for support of the work until sufficient endowment is provided.
Permanent Fund to be invested in endowment, buildings, property and permanent equipment.
Annual offerings from individuals, churches and Sunday schools are sought. Gifts may be made by five-year pledges or endowment notes. We ask for consideration in wills. Annuity bonds are granted for gifts.
JOSEPH C. TODD, A.M., D.D., Dean
Bloomington, Indiana

China subscribed more than $1,000,000 for the last war work drive. Men, women and children had a share in the giving.

Foreign Missionary Day in Fordyce, Arkansas, was observed the evening of March 9, with a fine program that set forth "A Trip to China." Fifty stereopticon views were used with fine effect.

There are more than 50,000,000 people in Africa for whom as yet no definite plan of evangelization has been inaugurated. These are without light, and will die in darkness unless new plans and new workers are enlisted.

The Euclid Avenue Church of Cleveland supports four missionaries: A. F. Hensey of Bolenge, Africa; M. L. Buckley, Marion, Ohio; Lee M. Johnstone, Lewistown, Montana; and President Charles T. Paul of the College of Missions.

After an illness extending over some months, Dr. Cicero S. Martin, Colony, Kansas, died February 27. Three years ago, he gave the Foreign Christian Missionary Society a valuable farm, the proceeds of sale to be used in extending the work on the foreign field.

African territory five times as large as Germany has been taken from the enemy by the allies in the war. Thirteen million people have thus been freed from the oppressive rule of Germany. A new era in reconstruction and advance lies before the missionary forces of the Dark Continent.

Right in line with the Children's League of Nations is "The Ring of Friendship" in the Children's Day program. This little exercise demonstrates in a delightful way the introduction of kindly feeling and friendship into the hearts of tiny children for the little ones across the sea. It should be preserved for permanent use in the schools.

Dr. P. C. Palencia of Vigan, Philippine Islands, reports as follows: Major operations, 7; minor operations, 116; in-patients, 37; visits in town, 8; visits out of town, 31; calls by visiting nurses, 225; institutional days, 220; laboratory examinations, 53; number of prescriptions, 490; number of towns visited by visiting nurses, 26; total persons treated, 1,180.

"The Sunday school here is a splendid and growing institution." Those words were not written about Akron, or St. Louis, or Pittsburgh, but concerning Batang, on the Tibetan border. Roderick MacLeod of that distant station so writes of the first Sunday school among the Tibetans. We have no doubt they will have Children's Day up there on the roof of the world too.

The friends of missions should bear these facts in mind: Japan holds the destiny of Asia; a Christian Japan means a Christian nation, and as the result permanent peace between the East and West; Christian principles introduced into the commercial and industrial life of Japan will mean a contribution to international good-will beyond all computation. Christianizing Japan's manhood will help materially in the realization of world brotherhood.

A friend in Maryland has recently sent her third gift to the Foreign Christian Missionary Society on the Annuity Plan. The best friends of this plan are those who have tried it. They are repeatedly taking out new bonds.

The (British) Society for the Propagation of the Gospel reports the largest income in its history, with the exception of one year when a very large legacy was received. That Society is asking for $1,000,000 as a thank-offering. This money is to be devoted to the strengthening and extension of the work already begun.

An Interdenominational Missionary Institute will be held on the McKendree College Campus, Lebanon, Illinois, twenty-five miles from St. Louis on the electric line and B. & O. S-W. Railroad, June 26-29. Full information can be had from Mrs. J. D. Braggs, 628 Oakwood avenue, Webster Groves, Missouri.

We are very happy to announce that Mrs. J. K. Hansbrough is back in the National Benevolent Association's office after more than a year's absence. While Mrs. Hansbrough has not fully recovered her health she is able to return to her desk. It seems very much like old times to have her around, advising, counseling, encouraging. Her interest in the widow and the orphan has not abated in the least; if anything it has grown.

STATE CONVENTIONS

Michigan, Grand Rapids, June 2-5.
Missouri, Carthage, June 10-12.
Colorado, Denver, June 10-13.
Iowa, Boone, June 16-19.
Montana, Deer Lodge, June 17-20.
Manitoba, June 21-24.
Inland Empire (N. Idaho and E. Washington), Dayton, Washington, June 23-26.
Oregon (East), Milton, June 26-29.
Saskatchewan, Saskatoon, June 27-29.
Idaho (South), Nampa, June 30-July 3.
North Dakota, Fargo.
Alberta, Hanna, July 1-3.
South Dakota, Spencer, July 3-6.
Oregon, Turner, July 5-13.
Minnesota, Mound, July 7-13.
Washington (West), Mt. Vernon, July 14-17.
California (North), Santa Cruz, July 28-August 3.
Arkansas, Little Rock, August (?).
California (South), Long Beach, Aug. 4-10.
Maritime Provinces, August 3.
Prince Edward Island, Montague, 3rd week of August.

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A Mexican business man who recently spoke in Boston believes in the right sort of a League of Nations. He said: "The day on which you gentlemen of the United States will send into Mexico the Bible and missionaries instead of soldiers; when you will send school teachers instead of armies, and transports filled with foodstuffs instead of rifles, that day you will do a great service to Mexico, to humanity, and to yourselves."

A Young Men's Class in the church at Coldbrook, Illinois, is setting a good pace for other Sunday school classes to follow. The pastor, C. C. McCaw, has been appointed as a missionary to the Philippine Islands, and sails in August. The Sunday school class has raised the money for his salary, $650, and this makes the class a Living-link in the Foreign Christian Missionary Society. What Young Men's Class can match up to this?

A Baptist church in Texas which has only twenty-nine members, has an oil well in its yard which yields an income of $200,000. The church refused an offer of a million dollars to have wells sunk in the church yard adjoining. The congregation voted that none of its members should profit by this good fortune, but that the entire income should be devoted to the service of God. Already this church has distributed $100,000 among the Baptist institutions of Texas.

This was the testimony of the saintly Krapf, himself a great missionary. "A missionary who feels the working of the Spirit within him, and is upheld in its manifestation to others, is the happiest being on earth. In his sight what are royal and imperial honors compared with the office of a preacher in the bush or lonely hut? And sure it is, that unless a missionary feels ennobled by his calling, he will forsake it, or become an unprofitable laborer in the vineyard."

Miss Mary F. Lediard, Akita, Japan, reports the baptism of two of the Christian Endeavor girls. She hoped to have several boys ready for baptism on Easter Sunday. She writes that eleven students from the various schools in the city, who have been more or less connected with the church, will get prizes as graduation gifts. The work among the students is very encouraging. There is seldom a week that some of the boys do not come to see her and spend an evening in singing and serious talk.

While the Sunday schools of America are observing Children's Day, Sunday, June 1, they should remember that Sunday schools in other lands are doing the same. Many of the unselfish schools of Canada send offerings each year. It is observed in our Sunday schools in Japan and many other parts of the world. Last year the Takinogawa Sunday school, Tokyo, took its Children's Day offering, which amounted to $7.50, and forwarded it to the Foreign Christian Missionary Society.

Dr. Howard Bliss, president of the Syrian-Protestant College in Beirut, who has just arrived in New York, in telling of conditions in Syria, related how every day he had had to serve notice on men and women that they were doomed to die—that there was not enough food to provide for them.

"Every day men and women came to the college with pitiful stories of their own or their children's need," said Dr. Bliss. "I had to tell them that there was no alternative before them but to prepare themselves for death.

"It was wonderful how they received my words. I was their last hope. I had no help to give. In almost every case they braced themselves and went from me to inevitable death with dignity and resignation

"Sometimes I appealed to them when they came to me. 'You see,' I said, 'that I am responsible for 650 students here under my care You come to me for food? From whose mouth shall I take the food?' And it hardly ever failed to bring the response: 'God forbid that you should take the food from another's mouth to give to me.'"

The First Church at Pomona, California, shows that it is still interested in the Home for the Aged at Long Beach. A letter from the matron tells of the visit of a number from that church bringing well-filled baskets for a picnic. It was to celebrate the birthday of the matron, a former member of the Pomona church, and to please the old people, a number of whom had been sick, though at that time all were well. We are sure that the other churches will not forget these dear old people. We hope that they were generously remembered at Easter. If any one did forget it is time yet to send an offering.

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Missionaries and Japanese leaders in Tokyo have been making thorough preparations for the Every-Member Canvass. After the matter had been approved by the monthly prayer meeting, an all-day meeting was arranged at the Young Men's Christian Association which practically duplicated the set-up meetings held throughout America last fall and winter. This is being followed up by special meetings in each group of church members, by correspondence and by distribution of literature.

The American Board (the Congregational Foreign Society) is doing its utmost for the reconstruction of the Armenian people in Turkey. Two ships recently left New York carrying 100 motor trucks, 35 small motor cars, 20 motorcycles, 15 ambulances, 4,500,000 yards of cloth, 100,000 blankets, 50,000 pairs of shoes, 1,000 cases of refugee clothing, 200 tons of foodstuffs, 15 hundred-bed hospital units, and 10,000 cans of condensed milk. Another ship was loaded with 7,555 tons of flour worth a million and a half dollars.

The Damoh church is planning to raise at least one thousand rupees this year. Half of this will be spent in the support of the pastor in charge and other local church expenses. The remainder will be used for missions and benevolence. The Sunday school work is going on well, and the enrollment and average attendance have improved.

The Mission has set as its goal for the year at least a thousand in the Sunday schools of Harda and its out-stations. It is very likely that this goal will be reached and passed.

A hundred poems of distinction by Thomas Curtis Clark are gathered into a red-and-gold volume which James T. White & Co., 70 Fifth Avenue, New York, publish at $1.25 net. The title of one of the poems is worn by the volume, "Love Off to the War". Many of these verses had proved their worth in various publications here and in England, and in public quotation, before they were bound together. Heroic patriotism, high idealism, intrepid Christian faith and wholesome human feeling are all blended in lyric expression. It is good to read, good to own, good to memorize.

According to a writer in *Missions*, if an outcaste should touch a pot belonging to a Brahmin, it would be polluted and must be destroyed. The cooking place is the Holy of Holies in the house of India's high caste men, and if a man of low caste be permitted to come near to it it is a serious offense. There are many places in India today, especially in the southern portion, where a low caste man is not permitted to walk along a street where a Brahmin lives, or along a public road in some places. The low caste people must take the by-ways.

Dr. George E. Miller, Mungeli, India, writes: "Mrs. Miller and I have just been out on a two weeks' tour. We were almost rained out, but got some good work in. We visited the village where the people of Bikram, our hospital compounder, live. Two of his brothers there are Christians, and are going on living in the midst of the village people. This is a most desirable thing when it can be accomplished. We had a gramophone with us and the people were delighted with it. They thought it a wonderful thing, and said that God must be with us. I found it a good opening wedge for preaching. The gramophone itself is a good illustration, and the record makes a splendid start for telling them how to keep their children from evil. I told them that as the record reproduces what it hears, so do their children reproduce what they hear and see in their elders. I would always lead up to Jesus, the Savior who blessed children, and whose teaching can make them pure-minded. This gramophone belongs to the leper asylum, and is the gift of some quiet person who does not let one hand know what the other is doing. I do not even know his name. A good portable phonograph would be a most useful gift to any missionary.

"The managers of the various leper asylums in India are beginning a simultaneous test of the latest treatment for leprosy, as developed by Dr. Leonard Rodgers. The government has sanctioned 20,000 rupees for this work, or over $5,600. The treatment is to be intravenous. I want to estimate the number I can negotiate and send in the list as soon as possible. I can not say that I actually enjoy such work, but missionaries, like other mortals, must do many things they would rather leave undone."

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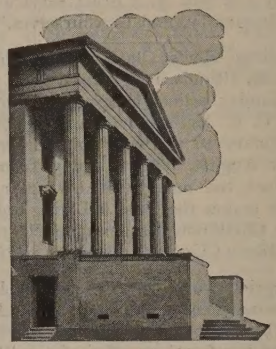

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"THE FIELD IS THE WORLD."—Matt. 13:38

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